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Letter.....

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*March 25th 1858*

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A letter to the clergy of  
the diocese of St. David's

J. B. Peckham  
from

Rev Mr Lullison  
Eng<sup>d</sup>

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**ATTENTION**

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**A LETTER**

**TO THE**

**CLERGY OF THE DIOCESE OF ST. DAVID'S.**



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A LETTER  
TO THE  
CLERGY OF THE DIOCESE OF ST. DAVID'S,  
ON  
A PASSAGE OF THE SECOND  
SYMBOLUM ANTIOCHENUM  
OF  
THE FOURTH CENTURY,  
AS  
AN EVIDENCE  
OF  
THE AUTHENTICITY OF 1 JOHN v. 7.

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BY  
THOMAS BURGESS, D.D. F.R.S. F.A.S. P.R.S.L.  
BISHOP OF ST. DAVID'S.

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1825.

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“ The second Person of the Trinity is here [1 John v. 7,]  
“ more clearly called the Logos, than even in the beginning  
“ of the Gospel.”—*Porson's Letters*, p. 376.

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## ADVERTISEMENT.

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A COPY of the *Symbolum Antiochenum*, which is the subject of the following Letter, is included (with a comparison of its several articles with corresponding passages of Scripture) in the *Appendix*; and is accompanied with two other *Symbola* of the fourth century. The *Symbolum Antiochenum* contains evidence in support of the authenticity of 1 John v. 7, and against the Papal doctrine of *unwritten tradition*. Its express condemnation of all doctrines unauthorised by Scripture was too evident to escape the notice of



Fleury, and too adverse to the doctrines and authority of his church to be admitted in his translation of it, which is inserted in the *Appendix*. This creed acknowledges no other grounds of faith but what are delivered in the *Scriptures*—in the *writings* of the Prophets, Evangelists, and Apostles,—and were the faith of the fourth century. It condemns, therefore, every one of the articles of faith which Pope Pius subjoined to the Nicene Creed, and which constitute the peculiar and distinguishing tenets of the Church of Rome.

The SIRMIAN Creed, the last of the *Symbola* inserted in the *Appendix*, is remarkable for its twenty-seven anathemas against various heresies, (instead of the general and comprehensive declaration afterwards adopted in the Athanasian Creed,) of which anathemas the *sixth* condemns the most unscriptural and im-



pious of the heresies of the Church of Rome.

In answer to the Protestant objection to the exclusive intolerance of the Church of Rome, it has often been asserted, that the Church of England is equally exclusive in the damnatory clauses of the Athanasian Creed. But this is not true. The Athanasian Creed condemns only those whom the Scripture condemns. The Papal anathema relates to doctrines which have no foundation in Scripture. The Athanasian Creed says, that no one can be saved who does not believe the doctrine of the Trinity, and of the Divinity and Incarnation of Christ. But Pope Pius, in his creed, not content with this Scriptural declaration, says, that no one can be saved who does not believe that the Church of Rome is the *mother and mistress* of all churches, and that, at the

Sacrament of the Lord's Supper, the consecrated *bread* is changed into the real *body and blood* of Christ,—who does not acknowledge the *supremacy* of the Pope, the worship of the Mass, the invocation of Saints, and the other novelties and heterodoxies of that creed. The Athanasian Creed condemns no orthodox believer of any denomination; the Papal Creed condemns every one, the most orthodox, who does not swear true obedience to the Pope.

The doctrines before mentioned are the chief tests of Popery. They therefore form the subject of that *declaration against Popery* which the Legislature has adopted, as an effectual bar against the admission of Papists into Parliament. No one can make this declaration and be a Papist. Mr. Butler, in order to get rid of this security against his Church, says,

that no *Protestant* can make the declaration with a safe conscience\*. On the contrary (*we*, I believe I might say generally, but, to speak for myself,) I am persuaded, that no one can with a safe conscience profess the doctrines condemned by the declaration. The danger is all on the side of those who profess the doctrines, which Latimer, Cranmer, Ridley, and other Martyrs to the Protestant faith, declared to be idolatrous and superstitious, and which they suffered the cruelest of all deaths rather than not renounce.

The *sixth* anathema of the SIRMIAN Creed before mentioned, condemns that monstrous doctrine, which our Protestant Martyrs “resisted unto blood.” The Creed declares: “If any one shall say that the substance of the Deity is dilated or

\* Book of the Roman Catholic Church, p. 318-324.



*contracted*, let him be accursed.” The Church of Rome professes to believe that the Divinity of Christ, and therefore of the Trinity, (for the Divinity of Christ is inseparable from that of the Father and of the Holy Spirit), is, at the Sacrament, *contracted* within the compass of a wafer, and of every particle of consecrated bread.

*June 6, 1825.*

## CONTENTS OF THE LETTER.

---

	Page
THE stores of ecclesiastical antiquity not yet exhausted.....	6
KNITTEL's New Criticisms.....	6, 7
Second Symbolum Antiochenum.....	8
Its concluding words, <i>So that the Three are One</i>	8
The whole Creed expressly founded on Scripture	9
Resemblance of its concluding words to the final clause of 1 John v. 7.....	10
Quotations undoubted, though not in the precise words of their originals, nor declared to be quotations .....	11, 12
Every article of the Symbolum Antiochenum declared to be from Scripture.....	12, 13
The concluding article therefore from Scripture, and consequently from 1 John v. 7.....	14-16
Mistake of Mr. Porson concerning the genius of the Greek language.....	18
A passage of Gregory Naz. conclusive against an objection of Mr. Porson.....	17, 18
Influence of Mr. Porson's mistaken opinion.....	18
Omission of the article before Πατήρ, Λόγος, and Πνεῦμα, not contrary to the genius of the Greek language .....	17-20

	Page
A passage of Basil, very like 1 John v. 7.....	10
Earliest use of the word <i>τριας</i> ,.....	20
Peculiarities in the passage of 1 John v. 7.—	
Tests of quotation and allusion.....	21
Passages of Theophilus, Tertullian, Clemens Alexandrinus, and Athenagoras, compared with those tests.....	21-24
A conjectural emendation of Athenagoras .....	24
The Father, Son, and Holy Ghost, designated by neuter terms, <i>ὁμοουσια, τρια, &amp;c.</i> .....	25
Mistake of Mr. Porson concerning the language of the Greek Fathers.....	26
Concessions of Mr. Porson.....	27
Objection of Mr. Porson obviated by reference to Origen and Gregory.....	27, 28
Decisive testimonies, Greek and Latin, to the authenticity of 1 John v. 7.....	
Allegorical interpretation of the eighth verse first proposed by Augustine.....	30
The allegorical interpretation of the eighth verse not inconsistent with the knowledge of the seventh .....	34
Eugenius of Cherson's opinion of the passage misrepresented by <i>K<sup>n</sup>appius</i> .....	35
Study of the Ancient Fathers recommended to the younger Clergy .....	37, 38



## THE POSTSCRIPT.

	Page
I. The subject of the preceding Letter resumed.—Every article of the <i>Symbolum Antiochenum</i> declared to be from Scripture.—Quotations may be authentic, without being in the precise terms of their originals .....	43
II. The words <i>τα τρια εν</i> and <i>τα τρια εις εν</i> derived from 1 John v. 7 and 8, and these verses from the Gospel of St. John .....	46
III. Modern cumulative evidences <i>against</i> the seventh verse, few and insignificant; <i>for the verse</i> , many and important .....	52
IV. Traces of the verse to be found in MSS. and writings of the Fathers, which omit it .....	63
V. Causes of the omission of the verse in the Oriental Versions, and in the <i>two</i> ancient Greek MSS. ....	69
VI. Innovations necessary to invalidate the verse.—Connexion of the passage with the Gospel .....	77
VII. Present sentiments of the Bishop of WINCHESTER concerning the passage.—Testimony of other learned Prelates	81
VIII. Lincoln College MS. ....	84
IX. Historical evidence, that the verse gave occasion to the Arian controversy .....	85

## THE APPENDIX.

	Page
I. Symbolum Antîochenum, Græcè, Latinè, Gallicè, Anglicè.....	95
II. Uberior fidei explanatio Italiam missa .....	106
III. Symbolum Sirmii editum contra Photinum..	114
IV. A comparison of every article of the Symbo- lum Antîochenum with corresponding passages of Scripture.....	120

ὁ ἄνθρωπος ἐδίδου. ἡ ψυχὴ ἄνθρωπος ἠδὲ καὶ πνεῦμα τὸ ἐν αὐτῷ.  
τοῦ πνεύματος ἡ σαρξ γεγόνει οὕτως.:-

τὸ ἄνθρωπον ἰκῶν τυγκύσμεον  
 ἔμνην ὡς ἄνθρωπον πρὸς ἄνθρωπον  
 ὡς τοῦ θύ· οὐτοῦ ἄνθρωπος  
 θωρδὲ ὡς ἄνθρωπος καὶ αἵματος

✱. τὸ μὲν τὸ αὐτὸ σκῆμα αἵματος  
 ἔκ τ' ἰδμε μέρομ. τ' π' ἰσχύ. ✱.  
 πρὸς οὕτω μορμ κλ  
 ἰδμ. ἀλλὰ κ' μ' ἰσχύ. ἀλλὰ τὸ ἰδμε καὶ τὸ αἷματι.  
 ἰδμε γο:-

[illegible]

6. τι πρὸς τοὺς ἄλλους.  
 τὸ πρῶτον ἡ ἀγάπη καὶ  
 ἡ ἐλπίς· καὶ αὐτὸς δὲ  
 τοῦτο· -

ἄ οὐρανός το πύρ  
 ρος· πύρ πύρ, μέν  
 θύο - εἶς θύο :-

*Codici Reg. Paris. 57. olim 2247 pagina apographum  
accuratissime delineavit HENRICUS LIGHT, armiger.*

- see the *PASTYSCRIPT* of this Tract p.66.

*Ere expressit Ricardus Sawyer.*





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# A LETTER,

&c.

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REVEREND BRETHREN,

THE following pages were intended as a preliminary to my Charge; but they so far exceed the usual limits of a Dedication, that I have thought it better to send them to you in this separate form. Though I am your debtor for two former Charges, delivered to you in the years 1816 and 1820, which I have hitherto deferred to publish, I am induced to comply with your request for the pub-

lication of my last Charge, on account of that part of it which concerns the inquiry into the genuineness of 1 John v. 7, which inquiry I am anxious to mature, because I am convinced that it must end in a full and satisfactory proof of the authenticity of the verse. In that part of the Charge which relates to the controverted verse, I have confined myself to the *internal* evidence of the verse, as better suited to an *audience*, than the details of the external evidence ; and not for want of *new* materials of that evidence both from Greek and Latin authorities. I have elsewhere expressed a persuasion, that the stores of ecclesiastical antiquity are not yet exhausted ; and that much new light may be expected from a fuller investigation of the Greek Fathers. This expectation has been verified by what I find in M. KNITTEL'S *New Criticisms* on



the verse\*, who has produced several new Greek evidences from Joannes Mauropus, and Gregory of Nazianzum, and many new observations on the old authorities of Tertullian, Cyprian, and Lucian's Philopatris, to which criticisms Michaelis, who allowed them to be learned and valuable, made no reply in the last edition of his *Introduction*, though published three years after the appearance of the *New Criticisms*. As a translation of M. KNITTEL's work may, it is to be hoped, be published before long, I will not here anticipate any of his evidences or observations. But I will present you with a Greek authority of great antiquity, which is not noticed by KNITTEL, and has not been adduced in any defence of the verse; but which appears to me to be directly referable to

\* Published at Brunswick, 1785.

it, I mean,—the *second Symbolum Antiochenum* of the fourth century\*.

Early in the fourth century (A. D. 341†) this Creed was drawn up by a Council held at Antioch, consisting of ninety-seven Bishops, of whom nearly half were Arians. After the Declaration of Faith *εἰς ἓνα Θεόν*,—*εἰς ἓνα Κύριον, Ἰησοῦν Χριστόν*,—and *εἰς τὸ Πνεῦμα τὸ ἅγιον*, the Creed adds *ὥς εἶναι τῇ μὲν ὑπόστασει Τρία, τῇ δὲ συμφωνίᾳ ἓν*, “ so that they are Three in “ Person, and One in Consent,” or, (without the explanatory terms,) *ὥς εἶναι τρία ἓν*, “ or *τὰ τρία ἓν*, so that the Three are One.” If in the Apostles’ Creed the declaration

\* Socrates Hist. Eccl. L. II. c. x. ed. Reading. Athanasius Opp. T. I. p. 735, 736. Fleury’s Eccles. Hist. Vol. III. p. 253. ed. Paris, 1742; and Vol. II. p. 131, of the English Translation.

† Four *Symbola* were published in the year 341, two of them at Antioch, of which the second is the subject of this Letter.

of belief in the Father, the Son, and the Holy Ghost had been followed by the words, *And these three are one*, no one, I think, could have doubted from what part of the New Testament they were derived, though it is not said in the Creed that the whole is founded on Scripture authority. The Nicene Creed quotes Scripture only for one article of faith,—the resurrection of Christ, — but the rest of the Creed is not therefore the less founded on “most certain war-  
“rants of Holy Scripture.” The first Christian Creed was a general declaration of faith in the three Persons of the Trinity, and was founded on our Saviour’s baptismal commission. Later Creeds were enlarged as heresies increased, and other occasions required; but were equally founded on Scripture, though not declared so to be. To this apparently unauthoritative form the *Symbolum Antiochenum* is an exception.



The words before quoted of the *Symbolum Antiochenum*, it must be allowed, resemble the clause of the controverted verse; but, it may be asked, are they a quotation from Scripture? Is there any indication to that effect in the Creed itself? Mr. Porson says, of a passage of Euthymius, which will be quoted hereafter, “ I grant that the passage relates to “ the Trinity; and if it be a quotation “ from Scripture, I will grant, that it is “ the clause of 1 John v. 7.” (p. 209.) We will apply this criterion to the words of the *Symbolum Antiochenum*, ὡς εἶναι τῇ μὲν ὑποστάσει ΤΡΙΑ, τῇ δὲ συμφωνίᾳ ἘΝ, or (without the explanatory terms by which the quotation is disguised), ὡς εἶναι τρία ἔν, or τὰ τρία ἔν\*. These words are applied, in the Creed to the Trinity. We may

\* Divested of the explanatory terms, the subject of the sentence requires the article, as in this passage of Gregory Naz. Ἐν ταῖς τρεῖς θεότητι, καὶ τὸ ἓν τρία ταῖς ἰδιωτησεσι. Orat. 37. p. 598.

therefore grant, with Mr. Porson, if they are a quotation from Scripture, they are the clause of 1 John v. 7. They are not, indeed, precisely the same as the words of that verse, οἱ τρεῖς ἐν εἰσι: but may, nevertheless, be a quotation from it. In the quotations from the Old Testament in the New, there is often as great, or greater variation, where there is no doubt of one being the original of the other, as may be seen in Dr. Randolph's and Dr. Owen's Collections of those Quotations. But take another instance, more immediately apposite to our purpose,—Cæsarius's quotation of the eighth verse: Καὶ τρεῖς ὑπαρχειν τουτου μαρτυρας φησιν ὁ ὑψηλος Ἰωαννης, το αίμα, το ὕδωρ, καὶ το πνεῦμα, καὶ οἱ τρεῖς ἐν εἰσι. The expression of the first clause is accommodated to Cæsarius's use of the passage: ὑπαρχειν is used instead of εἰσι, and μαρτυρας instead of οἱ μαρτυρουντες, ἁγιον



is omitted, and the words πνευμα, ὕδωρ, αἷμα, are transposed. In the final clause of the verse, we have ἐν instead of εἰς το ἐν. And yet, with all these variations, St. John's authority is expressly quoted for the passage.

But it may be said, that the words in question, of the *Symbolum Antiochenum*, are not *declared* (as in the passage of Cæsarius) to be a quotation from St. John. Such tacit quotation is not uncommon ;—there are many instances of it in this Creed, in which we have πρωτοτοκόν πασης κτισσεως, and ἐξ οὗ τα παντα, and δι' οὗ τα παντα, and the anathema, Εἰ τις αλλο διδασκει η ευαγγελιζεται παρ' ὃ παρελαβομεν, αναθεμα εστω, from St. Paul, without his name, or any notice of quotation, and in the last instance with some variation from his words.

There are in the Creed several other tacit quotations from Scripture. It was, indeed,



the less necessary to quote the authority for every citation, because the whole Creed is declared, in its commencement and conclusion, to be from Scripture, and from *Scripture only*, as delivered by Prophets, Evangelists, and Apostles ; and that not by a *general* conformity with the doctrines of Scripture, but *every article* of it is professed to be from Scripture : Ὡς αἱ θείαι γραφαὶ παραδεδωκαν τῶν ΠΡΟΕΙΡΗΜΕΝΩΝ ἑκάστον ἀφ' ἑκάστου, as it is expressed in one of the Anathemas of the Creed : “ If  
“ any one shall not profess all and singular  
“ of the *aforsaid* [doctrines] as the holy  
“ *Scriptures have delivered* them, let him  
“ be accursed.” Again, “ If any one  
“ teach or preach *any other* [doctrine]  
“ than that we have *received*, let him be  
“ accursed. For we believe and *follow*  
“ all things out of Scripture *delivered*  
“ by the Prophets and Apostles.” We

find clearly here what is meant in the commencement of the Creed by *ευαγγελικη και αποστολικη ΠΑΡΑΔΟΣΕΙ*,—not *tradition*, in the vague sense of the Roman Church\*, but *ΤΑ ὑπο των ευαγγελιστων και αποστολων ΠΑΡΑΔΕΔΟΜΕΝΑ*, and *Ὡς αἱ θειαι γραφαι ΠΑΡΑΔΕΔΩΚΑΝ*.

One of the *παραδεδομενα*, of which the Creed is composed, included in the *προειρημενα*,—"the aforesaid doctrines"—is the passage *ὡς ειναι τη μεν ὑποστασει ΤΡΙΑ, τη δε συμφωνια ἘΝ*, or (without the explanatory terms,) *ὡς ειναι τρια ἕν*, or *τα τρια ἕν*. I conclude, therefore, that these words *may* be a quotation from Scripture, though, like many acknowledged quotations, it is not expressly declared to be so ; and that the passage is a quotation from Scripture, be-

\* The learned and candid Fleury was too faithful to his church to be a faithful translator of this Creed.—See his translation of it in the *Appendix* to this Letter.



cause it is an article of a Creed professing to consist of παραδεδομενα ὑπο των αποστολων; though, like other quotations in the same Creed, and elsewhere, the words are not precisely the same as in the original ; and, lastly, that it is from the final clause of 1 John v. 7, because there is no other passage of Scripture, in which it is said of the Father, the Son, and the Holy Spirit, that THE THREE ARE ONE.

It is remarkable of this Creed, that the framers of it profess to follow the Scriptures, and the *Scriptures only*, and have marked their strict adherence to what is delivered by the Apostles by the *repetition* of a term expressive of that adherence : it begins with Πιστευομεν ΑΚΟΛΟΥΘΩΣ τη ευαγγελικη και αποστολικη παραδοσει, and ends with τοις ὑπο των προφητων και αποστολων παραδεδομενοις και πιστευομεν και ΑΚΟΛΟΥΘΟΥΜΕΝ. The words in question, therefore, are not the casual expression of an indivi-

dual writing in his own person, and perhaps without an immediate reference to the words of St. John, but they are the language of a great Council, meeting expressly to correct and supply the defective and imperfect declarations of a former Creed, and making a direct appeal to the Scriptures for every article in it, and anathematizing every thing not of Scripture authority.

If in the Creed it had been said *τῇ μὲν ΟΥΣΙΑ ἑν*, though agreeing with the general doctrine of the Church, it would not have been so peculiarly applicable to the passage of St. John, as *τῇ μὲν ΣΥΜΦΩΝΙΑ ἑν*, because this is *one* of the meanings of the word *ἑν*, expressly resulting from St. John's argument from *concurrence of testimony*. The expression seems to have been adopted by the Council, as being both founded on Scripture, and at the same time not offensive to the Arians,



who constituted almost half of the Council. When Gregory of Nazianzum addressed his thirty-second oration to the Council of Constantinople in the year 381, at a time when the Arian faction had lost its influence, he expressed the *unity* of the Three Divine Persons in its *primary* meaning: Πιστευομεν—το μεν ἓΝ, ΟΥΣΙΑ, γινωσκοντες, και τῷ ἀμεριστῷ της προσκυνησεως· τα δε ΤΡΙΑ ταις ὑποστασεσι, εἴτε ΠΡΟΣΩΠΟΙΣ, ὁ τισι Φιλον\*.

The first words of the declaration of faith, from which this passage of Gregory is taken, are remarkable: Πιστευομεν εἰς Πατέρα, και Ὑιον, και Πνευμα το ἅγιον, ὁμοουσια τε και ὁμοδοξα. The language of Gregory shews the weakness of Mr. Porson's objection to the absence of the articles before Πατήρ, Λόγος, and Πνευμα, in the passage of St.

\* Gregorii Naz. Opp. T. I. p. 520, Ed. Colon. 1690.

John, as it was read in the Codex Britannicus, and is now extant in the Dublin MS. as if such omission of the articles was contrary to “*the genius of the Greek language*,” (Letters, p. 51. 60,) and a proof that the verse was translated from the Latin. Mr. Porson’s opinion of the *bad Greek* of the Montfort MS. is one of the hasty assertions of the Greek Professor, which (pre-eminently learned as he was) contributed, no doubt, very generally to the discredit of the controverted verse.

The articles are also omitted in a passage of Basil, which I quote the rather on account of its near resemblance to the verse. Πιστευομεν εις Θεον, και Λογον, και Πνευμα, μιαν ουσαν Θεοτητα, και μονην προσωποποιητικην. Mr. Porson (Letters, p. 234) considers this passage as “most like our verse;” but he quotes it not quite fairly; for he gives only the Latin trans-



lation of it, which conceals the omission of the articles, *that* imputed proof of Latin origin. In the same page there is another suppression of words equally adverse to his decision against the omission of the articles, and also bearing a near resemblance to I John v. 7. “The  
 “ Nomocanon published by Cotelierius,  
 “ αὐτὰ τὰ τρία, Πατήρ—ἐν ταῦτα τὰ τρία.”  
 The words are so quoted by Mr. Porson, instead of Πατήρ καὶ Ὑἱὸς καὶ ἅγιον Πνεῦμα, ἐν ταῦτα τὰ τρία. In the fourth of the *Twenty Questions* in the works of Athanasius, Vol. III. p. 337, we find those words *with* the articles: ὁ Πατήρ καὶ ὁ Ὑἱὸς καὶ τὸ Πνεῦμα τὸ ἅγιον ἘΝ ΕΣΤΙ καὶ ΤΡΙΑ. Again in the same Questions, p. 336, the same words occur *without* the articles, Πατήρ καὶ Ὑἱὸς καὶ ἅγιον Πνεῦμα, εἷς Θεός, καὶ οὐ τρεῖς. The truth is that where Πατήρ, Ὑἱὸς, Πνεῦμα are connumerated as the Persons of the Trinity, they have the force of proper

names, and, as such, it is a matter of indifference, in regard to idiom, whether they have the articles or not.

The words of Basil are so “like our “verse” by the use of the term *Λογος* for the second Person of the Trinity, that there seems to be very little doubt of his allusion to it. There is another passage, in one of the Fathers of the second century, which has the same resemblance to the verse, with the additional claim to our notice on account of its use (perhaps the earliest use) of the word *ΤΡΙΑΣ* for the three Persons of the Trinity. Theophilus of Antioch, who lived A. D. 181, speaking of certain types of the Trinity, says, *Της ΤΡΙΑΔΟΣ τυποι, του Θεου, και του Λογου αυτου, και της Σοφιας αυτου\**. (Lib. ad Autolycum, L. II. p. 94.) The *Λογος*

\* Of this use of the term *Σοφια* for the Holy Spirit, see Bishop Bull, Opp. p. 68. 76. 142, Ed. Bowyer, 1721.



is no where in the New Testament connumerated as the second Person of the Trinity, but in our verse.

The peculiarities which distinguish 1 John v. 7, from other passages of Scripture, may, I think, be justly considered as tests of quotation, or of allusion to it, which will be the more probable in proportion to their antiquity. These peculiarities are the connumeration of the WORD with the Father and the Holy Spirit,—the citation of the Three Divine Persons, as *joint witnesses*,—and the UNITY of the THREE. The passage of Theophilus may be considered as an example of the first of these tests. The citation of the Three Divine Persons as *witnesses*, appears to render Clemens Alexandrinus and Tertullian (of the same century with Theophilus) examples of the second, and as such contributors to

the proof of the authenticity of the verse. Clemens Al. p. 375, ed. Commelin. Παν ῥημα ἰσταται ἐπὶ δυο καὶ τριων ΜΑΡΤΥΡΩΝ, ἐπὶ πατρος, καὶ υἱου, καὶ ἁγίου πνευματος, ἐφ' ὧν ΜΑΡΤΥΡΩΝ καὶ βοηθων αἱ ἐντολαι λεγομεναι φυλαττεσθαι οφειλουσιν. Tertullian, to the resemblance arising from the mention of the Three Divine Persons as *witnesses*, and from the validity of *concurrent* testimony, adds a further circumstance from the *context* of the verse, (ver. 9.) —I mean, the superiority of divine testimony over human. Si in *tribus testibus* omne stabit verbum,—quanto magis sufficit ad fiduciam spei nostræ etiam *numerus nominum divinorum*\*. (De Baptismo, c. vi.) That

\* If the language of Tertullian in this passage be compared with his *Qui tres unum sunt*, (Lib. adv. Prax.) and his *Trinitas unius Divinitatis* Pater et Filius et Spiritus Sanctus, (Lib. de Pudicitia,) there can hardly be a doubt of his knowledge of 1 John v. 7. The very prevalence of the doctrine in the *second* century is a presumptive evidence of the verse.

these passages had a reference to the verse of St. John appears the more probable, because Maximus (many centuries indeed subsequent to the age of Theophilus, Clemens, and Tertullian, but on the same subject of Baptism,) after quoting the *thrice blessed names*, τρισμακαρια ονομασια, in which we are baptized, adds, that St. John says, “ These Three are one.”

Athenagoras, of the same century with the three learned Fathers before mentioned, speaks of that *unity of the Father, the Son, and Holy Spirit*, which is peculiar to the passage of St. John :

Τις ἡ του παιδος προς τον πατερα ἐνοτης, τις ἡ του πατρος προς τον παιδα κοινωνια, τι το πνευμα, τις ἡ των τωσούτων ΕΝΩΣΙΣ, και ΔΙΑΙΡΕΣΙΣ ενουμενων, του πνευματος, του παιδος, του πατρος.

(p. 98, ed. Reckenberg.) “ What the  
 “ unity of the Son with the Father, what  
 “ that of the Father with the Son, what



“ the communion\* of the Spirit [with  
 “ both], what the unity of persons  
 “ distinct by number, and the distinction  
 “ of persons united [in substance or  
 “ essence],” *i. e.* *τις ἡ διαρεθεντων ἔνωσις*  
*καὶ διαιρεσις ἐνουμένων.* These problems of  
 Athenagoras appear to be founded on the  
 Epistle of St. John, the two former being  
 expressed nearly in the words of Athana-  
 sius’s Synopsis of the Epistle: *καὶ τὴν*  
*ἐνοτητα δὲ τοῦ υἱοῦ πρὸς τὸν πατέρα δεικνυσιν,*  
 and in connexion with the two latter,  
 pointing directly to the seventh verse.

But to return to Gregory of Nazian-  
 zum’s profession of faith in the Trinity  
 before the Council of Constantinople.

\* Instead of *κοινωνία, τι τὸ πνεῦμα, τις*, it should, I  
 think, be read, *τις τοῦ πνεύματος κοινωνία, τις κ. τ. λ.* and  
 so I have translated it. Epiphanius, (Hær. lxii.  
 p. 519,) calls the Spirit *συνδεσμος Τριάδος*, which is what  
 I conceive to have been meant by *κοινωνία τοῦ πνεύματος*,  
 if that (as I conjecture) be the right reading.



He says, Πιστευομεν εἰς Πατέρα, καὶ Υἱον,  
καὶ Πνευμα το ἅγιον, ὁμοουσια τε καὶ ὁμοδοξα.

The Father and the Son, though distinguished by masculine nouns, are here not called ὁμοουσιοι and ὁμοδοξοι, but, together with the Holy Spirit, ὁμοουσια and ὁμοδοξα,—προσωπα being understood.

With reference to προσωπα the Greek Fathers much more frequently use the neuter τρια in speaking of the Three Persons of the Trinity, than the Latin Fathers do *tria*, their word for Person being not neuter, but feminine. As the solecistical appearance of Gregory's language is accounted for by reference to προσωπα, may not the apparently greater solecism of the eighth verse in the construction of neuters with masculines be removed by a reference of τρεις and οἱ to μαρτυρες involved in μαρτυρουντες? Grotius says, Μαρτυρουντες Hebræo more pro μαρτυρες. Solet autem vox *testis* etiam de rebus

inanimis dici, ut Genes. xxxi. 48. 51. Cæsarius, in quoting the eighth verse, has μαρτυρας instead of οἱ μαρτυρουντες: and Ambrose and Augustine translate τρεις μαρτυρουντες by *tres testes*\*.

Mr. Porson says, (p. 220,) “ I know “ *no Greek writer*, who has used [τρια “ for τρεις] in either of the verses.” Mr. Porson’s knowledge of the Greek Fathers was evidently not so extensive as his knowledge of the Greek dramatic Poets. The neuter τρια is used by Origen in quoting the eighth verse in his Commentary on John i. 27, 28, p. 133, ed. Colon. το Πνευμα και το υδωρ και το αιμα ανεγραψε τα τρια εις εν γενομενα. The neuter form is also quoted from the same verse by Gregory Nazianz. Vol. I. p. 603, ed. Colon. In the same terms

\* Mittenda est ordinaria ac propria struendi ratio, et dictus locus hac ratione vertendus: *Tres sunt testes, qui testantur in terra, spiritus, aqua, et sanguis.* —(Chr. S. Georgii Hierocriticus, N. T., p. 49.)



Œcumenius explains the eighth verse :

Και ταυτα τα τρια εις ένα Χριστον εισι, τούτ-  
 εστιν, την περι του Χριστου μαρτυριαν. If Mr.

Porson had been aware of these autho-  
 rities, he would probably have passed a  
 different judgment on Euthymius's και τα  
 τρια έν, from what he has done in p. 218, seq.

For he grants that “ the passage relates  
 “ to the Trinity, and if it be a quotation  
 “ from Scripture, that it is the clause of  
 “ 1 John v. 7.” These are encouraging  
 concessions, and afford some prospect of  
 a termination of our inquiry. Why did  
 Mr. Porson doubt that και τα τρια έν is the  
 clause of 1 John v. 7? Because “ it varies  
 “ in language from the commonly received  
 “ text, the masculines being turned into  
 “ neuters,” and “ because the words may  
 “ have been adopted from Gregory of  
 “ Nazianzum.” Vol. I. p. 582.) The pas-  
 sages of Origen and Gregory afford a  
 sufficient answer to the two first objec-

tions. The words of both those passages vary from the common text, and yet they are expressly quotations of the eighth verse; and in both passages the masculines are turned into neuters. The difference of language, therefore, does not prove the words *καὶ τὰ τρία ἐν* to be not from the seventh verse. But the very same words are found in Gregory. They are. And why should not *καὶ τὰ τρία ἐν* in Gregory and Euthymius be as truly derived from the seventh verse, as Origen's *τὰ τρία εἰς ἐν γεκόμενα* are from the eighth verse? especially as *ὡς εἶναι τρία ἐν*, or, *τὰ τρία ἐν*, of the *Symbolum Antiochenum*, is part of a Creed, the whole of which is professedly from Scripture.

The most perfect likeness to our verse is that required by Mr. Porson, p. 225, the *connumeration* of the *three* Persons, and the assertion of their *unity*\*. This we find in

\* See the Second Edition of a Vindication of 1 John v. 7, p. xxxvi.—xxxviii.



that distinct fragment of the verse :—*And the three are one*, or, *And these three are one*. In Basil we have the assertion of *unity*, but not the *express* connumeration of the *Three*. In Theophilus we have the *Three*, but not the assertion of *unity*. In the *Symbolum Antiochenum*, Gregory, the Nomocanon, Pseudo-Athanasius, Maximus, &c. we have both the *connumeration* and the *assertion*.

If now to the professions of faith in the *Symbolum Antiochenum*, Ὡς αἱ Θεοὶ αὐτοὶ γράφασι ΠΑΡΑΔΕΔΩΚΑΝ, and Maximus's ΙΩΑΝΝΗΣ ΦΑΣΚΕΙ· καὶ οἱ τρεῖς τὸ ἓν εἰσιν, we add the testimony of Cyprian : De Patre, et Filio, et Spiritu Sancto **SCRIPTUM EST** : *Et hi tres unum sunt* ; and the use of the same words by Augustine : Tres Personæ sunt, Pater, Filius, et Spiritus Sanctus ; *Et hi tres unum sunt* ; (who, he says are one, quia

unius substantiæ sunt;) there appear to be no means of evading the conclusion, that the seventh verse was in the original text of St. John, otherwise than by a frequently refuted objection to the authority of Cyprian and Augustine, on the supposition that they quote the words not of the seventh verse, but of the eighth, by allegorically interpreting πνευμα, ὕδωρ, and αἷμα of the three Persons of the Trinity. The verse was certainly so interpreted by Augustine and Facundus, but not by the Greek Fathers\*, or by Cyprian. Mr. Porson, however, lays so much stress on the inference, which he draws against the seventh verse from the allegorical interpretation of the eighth, that I shall quote his several observations on the subject. P. 286, he

\* See Bengelius, § xxiv. “*Periocha hæc non est glossa ex allegorico spiritus, et aquæ et sanguinis interpretamento confecta.*”

says : “ It is *self-evident* that *no man*, who  
 “ had before him a clear passage for the  
 “ doctrine of the Trinity, a passage,  
 “ where the three Persons are distinctly  
 “ named, would quote the adjacent sen-  
 “ tence, and explain it mystically of the  
 “ same doctrine, unless he were deter-  
 “ mined to turn the Scripture into need-  
 “ less tautology, and weaken the force of  
 “ his own reasoning.” Again, p. 307,  
 “ It is not likely, that any body, seeing  
 “ the doctrine of the Trinity clearly  
 “ revealed in the seventh verse, should  
 “ extract it from the eighth by an unna-  
 “ tural interpretation.” Again, p. 311,  
 “ I do re-assert, that *no writer in his*  
 “ *perfect mind* could possibly adopt this  
 “ allegorical exposition of the eighth  
 “ verse, if the seventh were extant in his  
 “ copy.—I appeal to any orthodox reader,  
 “ whether he would force an indirect



“ confession of his favourite doctrine from  
 “ one text by torture, when he might  
 “ have a clear, full, and voluntary evi-  
 “ dence from its neighbour.”

If Mr. Porson's inference from the allegorical interpretation of the eighth verse were just, it would amount to no more than this, that the allegorical interpreters (Augustine and Facundus) had not the seventh verse in *their* copies. It is absent from *some* Latin MSS. now extant,—about one in fifty, was Mr. Porson's own calculation. Such a fact would go a very little way towards disproving the authenticity of the seventh verse. But the inference is *not* just either on the ground of probability or of fact. For with Augustine's sense of *unum* in the eighth verse, which he limited to *one in substance*, he could not interpret the eighth verse otherwise than he did, even if the seventh verse had been before him.

For he understood πνευμα, ὕδωρ, and αἷμα of the eighth verse to mean, *literally*, Christ's *expiration* on the cross, and the *water* and *blood* which issued from his side. These he knew were things not of *one substance*, and therefore, to be consistent with his own interpretation of *unum*, he was compelled to resort to allegory, and to interpret the three terms before mentioned of the three Persons of the Trinity. It was not therefore to *extract the doctrine* of the Trinity from the eighth verse, that he had recourse to his "forced, indirect, and "unnatural interpretation," as Mr. Porson allows it to be, (for Augustine leaves it to his readers to chuse any other sense, not inconsistent with the doctrine of the Trinity, that is, with the doctrine of the preceding verse,) but it was the unavoidable consequence of his limited sense of the word *unum*, and his not observing that

the original text was not simply ἐν, but εἰς ἐν, or εἰς το ἐν. He *might* therefore have had the seventh verse in his Copy though he misconstrued the eighth. And as to the question of *fact*, whether any writer in his *perfect mind* could interpret the eighth verse allegorically, who had the seventh verse before him, we know, that at least one very learned man, EUGENIUS, the Archbishop of Cherson, who translated Virgil's Georgics into Greek hexameters, and was a defender of the seventh verse, *has* interpreted the eighth verse allegorically of the Trinity, in his Letter to Matthæi, in which he accounts for the origin of the apparent solecism of the eighth verse from the expression of the *preceding seventh verse*. Quæ igitur alia ratio occurrentis istius ἀκαταλληλίας afferri potest nisi sola præcedentis versus septimi expressio; quæ per immediate



sequentem versum octavum symbolice explicatur et plane replicatur, allusione facta ad id, quod processerat\*. He

\* MATTHÆI Ed. *Epistol. Cath.* Præfat. p. LVI. KNAPPIUS, an opponent of the verse, who quotes Eugenius's Letter to Matthæi, has strangely misrepresented his opinion of the verse. Immo species grammaticæ rationis tantum valuit nuper vel apud EUGENIUM, Chersonis Archiepiscopum, virum eruditissimum, ut, repudiata codicum auctoritate, *uno hoc argumento* loci αὐθεντίας defenderet (G. CHRISTIANI KNAPPII *Scripta Varii Argument.* p. 187. Halæ 1805.) There is no end of misrepresentations in the controversy on this verse. EUGENIUS does not defend the authenticity of the seventh verse from the solecism of the eighth, but accounts for *that* solecism from the expression of the seventh, which had preceded it. And so far is he from defending the verse by that argument alone, (*uno hoc argumento*) that he employs not less than twelve other vouchers for its authenticity: the MSS. of the Conplutensian editors, of Erasmus, Frobenius, and Robert Stephens, and other MSS. admitted by Simon:—the testimonies of Tertullian, Cyprian, the Council of Carthage, Eugenius, Vigilius Tapsensis, and Fulgentius; to which he adds the judgment of Mill on the verse; *in ipso Joannis autographo pericopen hanc exstitisse, variisque aliis ad illud descriptis exemplaribus, utcunque postea disparuerit.*

observes, that the seventh verse is so far from being an interpolation, that the eighth would be wholly indefensible without it. *Tantum scilicet abesse, per interpolationem illum locum irrepsisse, ut ne quidem versus octavus, qui sequitur staret, nisi versus septimus præcederet, de quo agitur.* I think him mistaken in his application of the allegory; but he did it, with the seventh verse before him, which Mr. Porson asserts that *no writer in his perfect mind* could possibly do. Augustine invented the allegory to get rid of a supposed *solecism in doctrine*; Eugenius

In answer to the charge of interpolation, he says, *Sed præterquam quod gratis id, et sine ullo positivo argumento asseritur, cur nemo tunc de tali supposita textus adulteratione suspicatus? nemo questus fuerat? nemo ex Hæreticis tantam imposturam Catholicæ exprobraverit? præcipue ex Arianis, quorum intererat contra Episcopos illos Africanos, qui textu strenue utebantur, sese defendere, et falsitatis eos arguere?*

adopted the allegory, to avoid an apparent *solecism in language*.

I must not conclude without recommending especially to the younger Clergy the diligent study of the ancient Fathers of the Church; and for their encouragement in the pursuit of such passages of Scripture as are quoted by them in support of the essential doctrines of Christianity, they cannot take a better model than Dr. Wordsworth's admirable and completely successful defence of the celebrated passage of St. Paul, Tit. ii. 13, in his Six Letters to Mr. Granville Sharp.

I am, Reverend Brethren,

Your faithful and affectionate Friend,

T. ST. DAVID'S.

ABERGWILLY PALACE,

Nov. 4, 1824.



## Note to page 36, line 19.

A VERY profitable study of some of the most valuable remains of the ancient Fathers may be accomplished on easier terms, and at much less expense, than, perhaps, is commonly imagined; as will be evident from the following List of Works of the ancient Fathers, which the reader will find in Rivington's and Cochrane's Catalogue of Books for 1824.

		£.	s.	d.
2790	Cox's Lives of the Fathers - - - - - 8vo.	0	10	6
2828	Ittigii De Bibliothecis et Catenis Patrum 12mo.	0	7	0
2829	Bibliotheca Patrum - - - - - 12mo.	0	9	0
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2856	Translation of Ditto, by Wake - - - - - 8vo.	0	10	6
2858	Barnabæ et Hermæ Opp. - - - - - 18mo.	0	5	0
2860	Clementis ad Corinthios Epistolæ - - - - - 8vo.	0	7	0
2861	Patrum App. ed. Ittigii - - - - - 12mo.	0	9	0
2890	Justin Martyr - - - - - 8vo.	0	10	6
2891	Do. ed. Ashton - - - - - 8vo.	0	8	0
2892	— cum Tryphone Jud. Dialogus - - - - - 8vo.	0	6	0
2896	Tatiani Oratio ad Græcos - - - - - 8vo.	0	12	0
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2901	Athenagoræ Opp. - - - - - 18mo.	0	4	6
2904	Theophilus ad Autolycum - - - - - 12mo.	0	5	0
2930	Origenes contra Celsum - - - - - 4to.	0	9	0
2937	Origenes de Oratione - - - - - 4to.	0	7	6
2956	Minucius Felix - - - - - 8vo.	0	6	0
2963	Novatiani Opp. - - - - - 8vo.	0	5	0
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		£.	s.	d.
3045	Basili et Gregorii Epistolæ - - - - - 12mo.	0	6	0
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3067	Hegesippus de Bello Jud. - - - - - Fol.	1	10	6
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Dr. Clarke's Concise View of the Succession of Sacred Literature, will be an useful addition to the above List.

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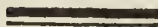
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3070 Hieronymus ed. Vallarsii.  
3080 Augustinus.  
3110 Joannes Chrysostomus.



- 2784 Cave's Scriptorum Eccl. Historia, Literaria.  
2839 Suiceri Thesaurus Ecclesiasticus.  
3357 Dupin's History of Eccles. Writers.





## POSTSCRIPT.

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“ If the fourth century knew that verse, let it come  
“ in, in God’s name.”

*Dr. Bentley’s Letters.*

“ If this passage, *Καὶ τὰ τρία ἐν*, be a quotation from  
“ Scripture, I will grant that it is the clause of 1 John  
“ v. 7.”

*Mr. Porson’s Letters, p. 219.*

“ Versiculus hic nullo modo assumendum reputari  
“ potest a Latinis patribus.—Tam mature, tam sero,  
“ tam passim gentium, tam perpetua ætatum serie  
“ allegant.”

*Bengelius, § xxv.*

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EX SYMBOLO ANTIOCHENO.

ΠΙΣΤΕΤΟΜΕΝ ΑΚΟΛΟΤΘΩΣ τη ευαγγελικῇ καὶ  
ΑΡΟΣΤΟΛΙΚῇ παραδοσει—κατὰ τὸ εἰρημένον ἐν τῷ  
ευαγγελίῳ—κατὰ τὰς ΓΡΑΦΑΣ.

Ταυτὴν οὖν ἐχόντες τὴν πίστιν καὶ ἐξ ἀρχῆς καὶ  
μέχρι τέλους ἐνώπιον τοῦ Θεοῦ καὶ τοῦ Χριστοῦ,  
πασάν αἵρετικὴν ἀναθεματίζομεν κακοδοξίαν· καὶ εἰ τις  
παρὰ τὴν ὑγίην ΤΩΝ ΓΡΑΦΩΝ ὀρθὴν πίστιν διδάσκει.—  
καὶ μὴ ὥς Αἱ ΘΕΙΑΙ ΓΡΑΦΑΙ παραδεδωκασιν τῶν  
προειρημένων ἑκάστον ἀφ' ἑκάστου· ἢ εἰ τι ἄλλο  
διδάσκει ἢ ευαγγελίζεται παρ' ὃ παρελαβομεν, ἀναθεμα  
ἔστω· ἡμεῖς γὰρ πασι τοῖς ΕΚ ΤΩΝ ΘΕΙΩΝ ΓΡΑΦΩΝ  
παραδεδομένοις ὑπὸ τῶν προφητῶν καὶ ΑΠΟΣΤΟΛΩΝ  
ἀληθινῶς τε καὶ ἐμφοβῶς καὶ ΠΙΣΤΕΤΟΜΕΝ ΚΑΙ  
ΑΚΟΛΟΤΘΟΥΜΕΝ.

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## POSTSCRIPT.

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MARCH 20, 1825.

I SHALL here, REVEREND BRETHREN, recall your attention to the scriptural character of the *Symbolum Antiochenum*, and to the words of Euthymius, together with the position which those words are adduced to exemplify. I shall likewise lay before you evidence from Socrates's\* account of the *origin of the Arian controversy*, the peculiar circumstances of which, manifestly indicate the verse of St. John as the primary ground of the dispute, and, combined with the language of the *Symbolum Antiochenum*, and of Gregory, appear to leave no doubt that the verse was known to the

\* Eccles. Hist. l. i. c. 5, 6, 7.



Greek Fathers of the fourth century. And first, for the scriptural character of the *Symbolum Antiochenum*, arising from its direct appeal to the Scriptures for *every article* of its contents, and from its anathemas against every deviation from the Scriptures. It commences with the following declaration : “ We believe according “ to evangelical and apostolical *tradition*,” that is, according to what is “ *delivered* “ in the writings of the Evangelists and “ Apostles ;” or, as it is afterwards expressed more generally, “ according to the “ Scriptures.” It concludes with the following passage : “ We believe and “ *follow* all things out of the Scriptures “ *delivered* to us by the Prophets and “ Apostles.” The anathemas subjoined to the words of the Creed, ὡς εἰναι κ. τ. λ. which gave occasion to the preceding Letter, pronounce, “ If any one, contrary

“to the sound and right faith of holy  
 “Scriptures, shall teach—and not as the  
 “holy Scriptures have delivered *each* of the  
 “preceding” [doctrines, or articles of the  
 Creed]; “or if he shall teach or preach  
 “any thing different from what we have  
 “received, let him be accursed.” The  
 copy of the Creed, in Socrates, (Hist. Eccl.  
 L. 2. c. 10.) has τῶν προειρημένων ἑΚΑΣΤΑ;  
 but Athanasius’s expresses the requisite  
 adherence to Scripture more particularly,  
 ἑΚΑΣΤΟΝ ΑΦ’ ΕΚΑΣΤΟΥ, *each from each*;  
 that is, as it seems, each article of the  
 Creed from its respective Scripture.

In short, the profession of Faith now  
 before us amounts to this : We believe and  
*follow* all things *delivered* in the Scriptures,  
 and *nothing but* what is delivered in the  
 Scriptures ; and *only as* is there delivered.

All Creeds, *Credenda*, imply, by their  
 designation, that they are *derived from*  
*Scripture*. In a Creed, therefore, so guard-



ed by declarations of minute adherence to Scripture, and by anathemas against every deviation from it, we may, I think, without hesitation refer the words, ὩΣ ΕΙΝΑΙ τῇ μὲν ὑπόστασει ΤΡΙΑ, τῇ δὲ συμφωνίᾳ ἓΝ, or ὡς εἶναι τὰ τρία ἓν, to 1 John v. 7, as their relative scripture and original.

You will perceive, in the Creed, the Arian influence in avoiding the term ὁμοουσιον, and also in adopting the words of St. John in a manner most suited to their doctrine.

II. I now recall your attention to the words of Euthymius, ΚΑΙ ΤΑ ΤΡΙΑ ἓΝ, that I may connect them with the position to which they are applied by him, because, the position being inapplicable to any subject but the doctrine of the Trinity, if the words are derived from Scripture, it will follow that they are, as Mr. Porson allows, “the clause of 1 John v. 7.” The position is this: “The word *one* is



“ applied to things that are consubstantial,  
 “ where there is a sameness of nature, but  
 “ difference of persons, as, for instance,  
 “ *Και τα τρια ἐν\**, *And the Three are One.*”

The words are not precisely the same as the text of St. John, but may nevertheless be derived from it, as is evident from the common usage of quotation or allusion† in ancient and modern writers. Indeed the *Και τα τρια ἐν* of Euthymius and Gregory,—the *Τα τρια εις ἐν γενομενα*, of Origen,—the *Και ταυτα τα τρια εις ἐνα Χριστον* of Œcumenius,—and *Ὡς ειναι τρια ἐν*, or *τα*

\* Το ἐν ἐπὶ μὲν τῶν ὁμοουσιῶν λέγεται ἐνθα ταυτοτης μὲν τῆς φύσεως, ἑτεροτης δὲ ὑποστάσεων, ὡς το *Και τα τρια ἐν*. (Euthymius quoted in Porson's Letters, p. 219.) A copy of this very rare book, the *Greek text* of Euthymius's *Panoplia*, is in the British Museum, and in Sion College Library.

† An allusion is a tacit quotation, and of equal evidence, according to Mill, who says of the words of Tertullian: “ Nequaquam certe fieri potest ut textum “ hunc citarit, seu *quod idem*, ad eum *alluserit*, nisi in Græcis suis legisset. (Adnotationes Millii, &c. p. 31.)

τρία ἐν of the *Symbolum Antiochenum*, have so near a resemblance to the controverted passage of St. John, being literal versions, in neuter terms, of Καὶ οἱ τρεῖς ἐν, or εἰς ἐν, and Καὶ οὗτοι οἱ τρεῖς ἐν εἰσι, that we might venture to say of all, what is indisputable of Origen's and Œcumenius's, that they must have proceeded from one or other of the two verses. Of the words of Œcumenius there can be no doubt; because they are his paraphrase upon the eighth verse; or of Origen's, for they are expressly quoted by him from that verse. One point therefore is certain, that τα τρία εἰς ἐν is *a quotation from Scripture*, being a quotation or expression of the clause of the eighth verse, though not precisely in the words of St. John. And why should not Καὶ τα τρία ἐν be a quotation of the clause of the seventh verse? Mr. Porson is of opinion, and has made it probable, that Euthymius had the words immediately



from Gregory. Admitting them to be Gregory's, why should they not be derived by him from the seventh verse, as well as Origen's *τα τρια εις εν* from the eighth? If it should be said, that neuter terms were admissible in a quotation of the eighth verse, because *πνευμα*, *υδωρ* and *αιμα* are all neuters, that will be fully obviated, if the Greek Fathers were accustomed to speak of the Three Persons of the Trinity, in neuter terms. That they did so express themselves, is clear, from the passages quoted in the preceding letter,—of Gregory, *πιστευομεν εις Πατερα, και υιον, και Πνευμα το αγιον, ομοουσια και ομοδοξα*, and of the Nomocanon, *Πατηρ και υιος και αγιον πνευμα, εν ταυτα τα τρια, &c.* And thus in the large exposition of the faith sent by the Eastern Bishops into Italy\*, *Ουτε μην τρια ομολογουντες πραγματα*

\* Socrates Hist. Eccles. l. ii. c. xix.



και προσωπα του Πατρος, και του Υιου, και του αγιου Πνευματος κατα τας γραφας, τρεις δια τουτο τους Θεους ποιουμεν\*. It cannot therefore, I think, be reasonably doubted that Gregory's *Και τα τρια εν*, and the *ως ειναι τρια εν*, or *τα τρια εν* of the *Symbolum Antiochenum*, were derived from the clause of the seventh verse, though not quoted in the name of St. John, nor precisely in his words.

Mr. Porson says†, that “ the defenders  
“ of the disputed verse catch greedily at  
“ every place where the Fathers use the  
“ expression of *Three are One*, as if such  
“ expressions could not but proceed from  
“ this verse ; whereas, the contrary sup-  
“ position is infinitely more probable that

\* Etherius translates the clause of both verses in the neuter: *Et tria hæc unum sunt.*—*Et hæc tria unum sunt.* And thus the ancient version of the Vaudois renders Τρεις: *Trois choses* sont, qui donnent temoing, le Pere, le Fils, et le Saint Esprit ; et ces trois sont une chose.

† Letters, p. 221, 222.

“ the verse proceeded from such expressions of the Fathers.” The doctrine of a *Trinity in Unity* being confessedly one of the great “ mysteries of God,” whence were “ the ministers and stewards” of those mysteries likely to have derived it, but from those “ Oracles of God,” which were committed to them? The prevalence therefore of such an expression concerning the Deity, as *Three are One*, in the writings of the Fathers is a presumptive evidence that it was derived from the clause of 1 John v. 7, even by Mr. Porson’s concession before-mentioned. It might as well be supposed, that our Saviour’s testimony of himself, *I and my Father are one*, originated from the writings of the Fathers. The fact, I am persuaded, is, that the whole verse of 1 John v. 7 proceeded from Christ’s declarations in the St. John’s Gospel. (John v. 32. 36; viii. 18; xv. 26.) For *there* we find



the Three Heavenly Witnesses, and *there* the proof of their Unity. For our Saviour having said, “ I and my Father are one,” and the Holy Spirit being the Spirit of both, it necessarily follows that the Three are One. The whole verse therefore rests on our Saviour’s testimony of himself, and is employed by St. John in his Epistle, for the same purpose as the three-fold testimony in the Gospel,—to prove (not the doctrine of the Trinity, though that follows from it, but) the Divinity of Christ. The eighth verse is founded on John xix. 30. 34.

III. In proportion as the probabilities increase, (I had almost said, as the certainty increases,) that the controverted verse is the authentic language of St. John; you will be the more surprised at the intemperate language of a very recent opponent of the verse\*. Of the stile and temper of the

\* Three Letters to the Rev. Frederick Nolan, by the Rev. John Oxlee, *York*, 1825.



tract, you may judge from a single sentence, “ I fear not to pronounce it,” (the verse,) “ a foul and scandalous interpolation, nor can language be too harsh or severe in designating either the fraud, or the abettors of it.” From this censure he excepts the original translators and the revisers of our authorized version, and other learned men, who lived *a century ago*, for reasons which do them great injustice. “ I mean, however,” he says, “ to *censure* or *calumniate* neither the original translators nor the revisers of the authorized version ; nor yet any one of those learned men, who, a century ago, *acquiesced* in the reasonableness of *suffering it to remain.*” GERHARDUS, HAMMOND, SMITH, KETTNER, and MILL, who lived a century ago, did not merely *suffer* the verse to remain, but defended it learnedly and copiously. MILL,

one of the *exculpated* defenders, after  
 amply detailing the evidence on both  
 sides, thus summed it up, not in the  
 language of acquiescence, but of the  
 firmest conviction and decision: “ Ego  
 “ equidem de tota hac re ita censeo:  
 “ Sufficere abunde in *αὐθεντίας* commatis  
 “ quod a Tertulliano et Cypriano citetur,  
 “ licet nullo modo, ne per conjecturam  
 “ quidem, assequi possemus, unde factum  
 “ ut apud Joannem legerint ipsi, quod  
 “ nemo quisquam Græcorum viderit; imo  
 “ licet in nullis omnino ab illo tempore  
 “ in hunc usque diem exemplaribus  
 “ comparuerit.”

Mr. Oxlee proceeds,—“ I am fully per-  
 “ suaded, that could there have been laid  
 “ before them that cumulative evidence,  
 “ which has since transpired, either all or  
 “ most of them, with the present Bishops  
 “ of WINCHESTER and PETERBOROUGH,

“ would have avowed their firmest conviction of its being a manifest interpolation.” (P. 119.)

The “ cumulative evidence” of modern date has brought nothing important *against the verse*, in addition to the materials of SANDIUS and SIMON. Of those materials the most distinguishing feature was Simon’s suggestion, that Cyprian’s words are not a quotation of the seventh verse, but an *allegorical* interpretation of the eighth; and that the African Fathers commonly so interpreted the eighth. These suggestions were abundantly refuted by Simon’s various opponents, of whom none were more learned than Ittigius, Mill and Bengelius, who maintain, that the allegorical interpretation of the eighth verse was unknown before the time of Augustine. It is described by Mill as *incerta et lubrica—futilis et nugatoria—*



*coacta denique ac detorta.* Yet it has been adopted by almost all the opponents of the verse, since the time of Simon.

Mr. Oxlee confines his “censure” and “calumny” to the defenders of the verse, who have lived within the last hundred years; because they have not surrendered their judgment to the cumulative evidence which has transpired within that period. No one has made more use of the evidence *against the verse* than Mr. Porson; but what does he say of its novelties and accumulations? Of Sir Isaac Newton’s posthumous Tract, which was published about the middle of that period, though written before, he says,—It was chiefly employed in collecting, arranging, and strengthening Simon’s arguments. And for himself he disclaimed all pretension to novelty\*.

\* “I hereby give notice once for all, that I pretend  
“not to produce any new arguments upon so beaten  
“a topic as I have chosen.”—(P. 16.)

But (if we take MILL as the last of the defenders of the verse of the former period, his edition forming an epoch in the history of the New Testament,) the novelties *for the verse*, within the latter period, have been various and important.

1. First in importance is the Montfort MS., first introduced into this controversy by Martin. Mill knew nothing of this MS. but the collation as far as the Epistle to the Romans, printed in the Polyglot.

2. The Panoplia Dogmatica of Euthymius Zigabenus, which contains, not only the *καὶ τὰ τρία ἐν* before quoted, but the whole of the seventh verse, extant in the text of the Greek edition, printed from Vienna MSS. and others of the East, though omitted in the Latin translation.

3. The works of Bryennius, (Tom i. p. 241) edited by Eugenius, Archbishop of Cherson.

3. The *Complexiones* of Cassiodorus, from a MS. of the sixth century.

4. The Critical Edition of Jerome's Version by Vallarsius, and his Note on 1 John v. 7.

5. A Verona MS. of the Latin Version, containing the seventh verse, and omitting the eighth.

6. A Harleian MS. of the same description.

7. A Wolfenbottel MS. of the Latin Version, containing the verse, more ancient than any MS. of the Vulgate that omits it.

8. A majority of MSS. in the British Museum, which, though they omit the seventh verse, retain *in terra* in the eighth.

9. To these evidences must be added a Greek MS. of Lincoln College Library, which will be mentioned hereafter.



To the same period, also, belong the learned defences of the verse by Maffei, Asceta Sammauræus, Maria de Rubeis, Derhout, Knittel, and the short, but weighty vindication of the verse, by Eugenius, Archbishop of Cherson. With these learned defences of the verse Mr. Oxlee appears to have been wholly unacquainted. But the names of Bengelius, Mosheim, and Bishop Horsley, might alone have secured the verse from the “censure” and “calumny” of a “foul and scandalous interpolation.”

Mr. Oxlee, in *exculpating* the acquiescence, as he calls it, of the learned men of a former period, says: “The true reason of their conduct was their belief that more testimony probably might be alleged, than the industry of modern criticism has ascertained to be the fact,” (p. 119.) So far was such expectation

of future evidence from being the rule of Mill's judgment, who was the last of that learned period, that in the passage which I have just now quoted, he says, that the testimonies of Tertullian and Cyprian *alone* are *abundantly sufficient* to prove the authenticity of the verse, even though it had not been found in a single copy of the New Testament from their time to the present. But it *is* found in a Greek MS. now preserved in the library of Trinity College, Dublin, and *has been seen* in a Lincoln College MS. though at present lost from the library; it is found in fifty MSS. of the Latin Version (says Mr. Porson) to one that omits it; it is found in Latin MSS. more ancient than any that omit it; and even in Latin MSS. which omit the eighth verse.

Bengelius belongs to the period of "modern criticism," his edition of the



New Testament having been published “*within the last hundred years.*” Though he thought it probable that Greek MSS. might hereafter be found, containing the verse, and other Greek authorities confirming it, he was content with the evidence of the *Latin Version* and the *context*. He says, in his Note on Acts viii. 37, “Plane  
 “*Latinorum et Codicibus et Patribus*  
 “*antiquissimis hic locus nititur, et nititur*  
 “*firmiter,*” ut 1 John v. 7. In his Note on the controverted passage, (§ xxxvii.) he observes, “Enimvero interpres hic  
 “*(Latinus) omnibus Græcis codicibus*  
 “*patribusque, quorum hodie quidquam*  
 “*superest, antiquior fuit, et primo hujus*  
 “*epistolæ codici satis propinquus. Inter-*  
 “*pres si plane deesset, textus Græcus per*  
 “*se loqueretur, hiatum se habere.*”

In his *Gnomon Novi Testamenti*, (p. 1189,) he has given such a compre-



hensive and perspicuous summary of the modern criticism of his day, as may, perhaps, convince Mr. Oxlee, that Bengelius's belief of the authenticity of the verse did not depend at all on the probability of future discoveries. "Summa  
 " eorum, quæ diximus, hæc est: Græci  
 " codices, in quibus Epistolæ Johanneæ  
 " habeantur, nec tam multi sunt, nec tam  
 " antiqui, ut versui de Tribus in cœlo  
 " testantibus, quippe cujus plane singularis  
 " est ratio, debeant officere. Latino iuni-  
 " titur interpreti solo propemodum, sed ve-  
 " rustissimo et sincerissimo, quem continuo  
 " sequuntur plurimi *perpetua seculorum*  
 " *serie* patres, in Africa, Hispania, Gallia,  
 " Italia, cum provocatione ad Arianorum  
 " consentientem lectionem. Ipse denique  
 " textus hunc versum tanquam centrum et  
 " summam epistolæ comprobat." In this determination of the subject, we find not

the sufferance of acquiescence, but the confidence of full conviction.

IV. Very different from such conviction of the authenticity of the verse, is Mr. Oxlee's assertion, that, the proofs of its spuriousness are "continually multiplying." His multiplied proofs are some recent notices of several ancient Syriac MSS. and of one Greek MSS. which are found to contain "*no traces whatever* of the heavenly witnesses," (p. 119.) This list of his proofs we may augment by the addition of Mr. Rich's valuable collection of Syriac MSS. lately imported from the East, in which the seventh verse is said to be absent; and yet, with Mill, we should see no difficulty in such omission, though we could not, even by conjecture, account for the absence of the verse, any otherwise than by concluding, with him, that such versions were translated from defective



copies. “ De Syriaca versione\*, Coptica,  
 “ aliisque aliquot, in quibus desideratur  
 “ hic versiculus, dicendum arbitror, *expres-*  
 “ *sam scilicet fuisse ex Græcis hoc commate*  
 “ *mutilatis.*” This uniform absence of the  
 verse, (I believe without exception) from  
 the oriental versions, of undoubted anti-  
 quity, is indeed a remarkable circumstance;  
 and has been made not an unreasonable  
 ground of suspense, with some learned men,  
 in deciding on the authenticity of the verse.  
 Its absence, however, from the most ancient  
 oriental versions may, I think, be histori-  
 cally accounted for, as I shall shew before  
 I conclude this Postscript.

\* With the Syriac and Coptic, Mill has coupled the *old Italic*, as if it had omitted the verse,—a mistake into which he was misled by his mis-conception of the Prologue to the Canonical Epistles, and which he has corrected in his Prolegomena, (§ 938, 939. Ed. Kuster,) in which he says, that the verse was in the African copies of the old Italic *before* the time of Tertullian and Cyprian.



Mr. Oxlee says, that in the MSS. which he mentions, *no traces whatever* are to be found of the seventh verse. This is a large expression, and, perhaps, says more than is meant. It means, I suppose, merely that they omit the seventh verse. But there may be indications and traces of the absent verse even in MSS. which omit it. For instance, (1.) the article in the clause of the eighth verse, εἰς τὸ ἐν (if the late Bishop of Calcutta, Wolfius, and other learned men, were not mistaken,) requires for its relative term a *preceding* ἐν, which is in the clause of the seventh verse. (2.) MS. Colbert, 871, has in the margin, Μαρτυρία τοῦ Θεοῦ τοῦ Πατρὸς καὶ τοῦ ἁγίου Πνεύματος, a scholion on the ninth verse, which appears to refer *the witness of God* to the witness of the Father, [the Son,] and the Holy Spirit, in the seventh verse, and should,

probably, be read thus: *Μαρτυρία του Θεου]*  
*του Πατρος και του Υιου και του άγιου Πνευματος.*  
 (3.) In MS. Reg. 57, (formerly 2247,) there is the following scholion: *Ότι τρεις*  
*εισι, τουτεστι το πνευμα το άγιον και ο πατηρ και*  
*αυτος εαυτου, or ο υιος αυτου,* as Maius conjectured. The mark of reference to this Note is on the word *τρεις*, but the scholion rises above the line in which *τρεις* is, and the mark of reference is opposite to *ότι το*  
*πνευμα εστιν η αληθεια,* as may be seen in the fac-simile of the whole page of the MS. which I have prefixed to this Tract\*.

\* This is the MS. which Simon quoted on account of the scholion, which he said was opposite to the words *εν τη γη*. On his authority, the MS. 2247, (now 57,) has often been erroneously quoted as having *εν τη γη* in the eighth verse. The fac-simile of the page of the MS. in which the verse occurs, is taken from a copy, for which I am indebted to the kind communication of HENRY LIGHT, Esq. Author of "Travels in Palestine, Nubia, &c." and sets that dispute concerning the text of this MS. at rest.

The position, therefore, of the scholion on the margin, points it out as an explanation of the connexion of the last words of the sixth verse,—*The Spirit is truth*, or, a true witness,—with the first words of the following verse: *For there are THREE that bear record*, the Spirit being one, and the Father and the Son the other two. ΤΡΕΙΣ, ΤΟΥΤΕΣΤΙ, ΤΟ ΠΝΕΥΜΑ ΑΓΙΟΝ ΚΑΙ ὁ ΠΑΤΗΡ ΚΑΙ ΑΥΤΟΣ ἑΑΥΤΟΥ. Instead of the two last words, Maius conjectured ὁ υἱος αὐτοῦ: and to complete the sense, ὁ υἱος must at any rate be supplied. But if instead of αὐτος ἑαυτοῦ it were read αὐτοῦ ἐν αὐτῷ, that is, ὁ υἱος αὐτοῦ ἐν αὐτῷ, it would be a Sabellian gloss on the seventh verse, almost in the language which Epiphanius ascribes to the Sabellians: οὕτως Φασιν, εἷς ἐστὶν ὁ Θεός, καὶ οὐχὶ Πατὴρ ὁ Πατήρ, καὶ Υἱος ὁ Ὑἱος, καὶ ἅγιον Πνεῦμα τὸ ἅγιον Πνεῦμα· ἀλλὰ εἷς Θεός ὁ Πατήρ, καὶ Υἱὸς Αὐτοῦ



ΕΝ ΑΥΤΩ\*. A Sabellian had no temptation to extract the doctrine of the Trinity from the eighth verse.

The allegorical interpretation of the eighth verse is so “indirect, tortured, “and unnatural,” as Mr. Porson calls it, that it cannot justly be supposed to be intended in any scholion or comment without some expressed intimation of such intention, as is expressed by Augustine, and in the Moscow scholion. But in the Paris scholia the allegorical sense is neither expressed nor intimated, and therefore not intended. In its obvious construction it can belong only to the seventh verse.

The other scholion of the same MS. *μία θεότης, εἰς θεός*, which is a scholion on the word *ἐν*, agrees with Cassiodorus’s

\* Epiphanius Hær. lxx. p. 608.

translation of the seventh verse in his COMPLEXIONES: "Et hi tres, *unus* est "*Deus*," and with Basil's *μὴν θεότητα* in the passage, which Mr. Porson thought most like our verse. The scholia, though intended for the seventh, would remain on the margin of the MSS. after the loss of the seventh verse, because the words *τρεις* and *ἐν*, to which they refer, are in the eighth verse as well as the seventh.

These scholia, therefore, if I am not mistaken, contain no obscure traces of the seventh verse. Another indication of the verse is found in those MSS. of the Latin Version, and citations by the Latin Fathers, which omit the seventh verse, but retain *in terra* in the eighth, bearing a manifest reference to the absent terms *in cælo* of the seventh verse.

V. When Mr. Oxlee asserts, (p. 132,) that the verse is neither alleged nor com-

mented on in the words of *any* Christian Father, of *whatever language, age, or country*, I need not again refer you, for an answer to the assertion, to the *perpetua series* of the Latin Fathers, who quote it, as asserted by Bengelius\*. It will be sufficient to adduce the concessions of two learned and eminent adversaries of the verse. “I allow,” says Mr. Porson, “that by saying of the Father, Son, and “Holy Ghost, it is written, *And these* “(or *the*) *three are one*, he affirms the “words, which follow *it is written*, to be “extant in Scripture.” (p. 248.) And if in Scripture, then by his concession, respecting Euthymius, it follows, that it is the clause of the seventh verse, for

\* Gnomon Novi Test. before quoted p. 62. Again in his note on this verse, § xxv. “Tam mature, tam “sero, tam passim gentium, tam *perpetua ætatum* “*serie* allegunt.”



there is no other passage of Scripture in which it is so *written*. And to suppose that he affirmed it to be so *written*, but only meant that it was *allegorically signified* under some *other written terms*, is, I conceive, quite inadmissible. Griesbach (p. 15 of his *Diatribes*,) allows, that Fulgentius, who quotes the verse, had it in his own copy, and was convinced that Cyprian had it in his.

Mr. Oxlee asserts, (p. 19,) “ the  
 “ proofs of the spuriousness of the verse,  
 “ instead of decreasing, are continually  
 “ multiplying;” and in support of this  
 assertion, he instances the Oriental MSS.  
 which I have before mentioned, which  
 omit the verse. If the Oriental Versions,  
 which omit the verse, were more numerous  
 than they are, the Latin Version, which  
 contains the verse, is more ancient than  
 any of them. The absence of the verse in

all the Oriental Versions is certainly a remarkable fact in the history of the verse. But there may have been causes, both accidental and voluntary, which have led to the omission, subsequent to the origin of the most ancient of these Versions. Indeed, the existing MSS. of the Oriental Versions are long posterior to the fourth century, in which occurred the entire separation of the Eastern and Western churches. If then it be borne in mind, that the Western copies contain the verse, and the Eastern omit it, and that the Western churches professed the Homousian doctrine, and the Eastern rejected it, we may, perhaps, in this difference of opinion, discover a cause sufficient to account, in some measure, for the difference between the Eastern and Western texts in this passage of St. John. Of the separation of the churches, Socrates, in the second

book of his Ecclesiastical History, (ch. 18 and 20,) gives the following account:

“ When the Emperor of the Western  
 “ parts had summoned three of the  
 “ Eastern Bishops to come to him, to  
 “ give an account of the depositions of  
 “ Paulus and Athanasius, though they  
 “ obeyed the summons, they refused to  
 “ hold any conference or intercourse  
 “ with Athanasius. They suppressed the  
 “ Creed published at Antioch, and drew  
 “ up another, which they presented to the  
 “ Emperor Constantius. (ch. 20.) About  
 “ three years afterwards, the Eastern  
 “ Bishops composed another and much  
 “ larger exposition of the Faith, which  
 “ the Western Bishops, who adhered to  
 “ the Nicene Creed, disapproved. An  
 “ Œcumenical Council being afterwards  
 “ convened at Sardica, the Eastern  
 “ Bishops refused to join the assembly,



“ unless Athanasius was excluded from  
 “ the meeting. This not being complied  
 “ with, the Eastern Bishops immediately  
 “ left Sardica, and returning to Philip-  
 “ popolis, they held a Synod by themselves,  
 “ in which they openly anathematized  
 “ the term ὁμοουσιον.” \*

There are *only two* MSS. of the Catholic Epistles, the Alexandrine and Vatican, which have any pretension to so high an antiquity, as the age in which these contentions subsisted. It cannot, therefore, be surprising that *two* Greek MSS. of that *Anti-Homoousian* period, should be without a verse, so favourable

\* Socrates Hist. Eccl. L. II. c. 18. 20. During the Arian period, which subsisted for about forty years previous to the Council of Constantinople, in the year 381, eleven professions of faith were published by the Councils of Antioch, Surmium, Ariminum, Saleucia, &c. by all of which the term ὁμοουσια was omitted; expressly rejected by three of them, and anathematised by two.

to the doctrine which the Greek Bishops rejected. As the verse was probably lost in a very early age by the Homœoteleuton, it cannot be surprising, that in the choice of copies to be transcribed, those should be preferred which omitted the seventh verse; or, that the Eastern Versions of that age should follow the defective text.

The contentions, which subsisted at this period in the East, concerning the term *ὁμοουσιος*, and the doctrine which it expressed, may also account for the absence of the verse from the writings of the Greek Fathers. “ They that had  
 “ an aversion to this term, (says Socrates,  
 “ Hist. Eccles. l. 1, c. 23,) charged them,  
 “ who used it, with introducing the  
 “ doctrine of Sabellius and Montanus.  
 “ And, therefore, they called them blas-  
 “ phemers, as if they denied the existence  
 “ of the Son of God. On the contrary,  
 “ they who defended the term, conceiving



“ that their adversaries were introducing  
 “ the worship of many gods, held them in  
 “ abhorrence, as favourers of Paganism.”  
 Jerome, who was charged with Sabel-  
 lianism by his enemies, has nowhere  
 quoted the verse in his works, (as far as  
 has been yet discovered from his com-  
 mentaries and letters, *now extant*,) though  
 he has it in his *Version*. The danger  
 of treating the subject without running  
 into one of the extremes before men-  
 tioned, is thus expressed by Gregory  
 Nazianzen in his first Oration, (p. 16,  
 ed. Paris, 1609.) “ Above all subjects,”  
 he says, “ there is the greatest danger in  
 “ treating of the doctrine of the blessed  
 “ Trinity, lest they who have the office  
 “ of public instruction, while they are  
 “ anxious to avoid the language of Poly-  
 “ theism, should appear to acknowledge  
 “ only one person, representing the Father,  
 “ the Son, and the Holy Spirit, to be one



“ and the same person, and their names  
 “ empty distinctions ; or, on the contrary,  
 “ so discriminate the three Persons, as  
 “ to make them three Gods.” The  
 terms in which Chrysostom\* speaks of  
 this awful subject, shew the extreme  
 caution with which it was treated by  
 the ancient Fathers. We find from Epi-  
 phanius, that the fear of the ill conse-  
 quences, which might be drawn from the  
 perversion of certain passages of Scripture,  
 induced even the orthodox to omit them  
 in their copies of the Scriptures, *ορθοδοξοι*  
*δε ἀφείλοντο το ῥητον φοβηθεντες*, speaking of a  
 passage of St. Luke, xix. 41. xxii. 43, 44.  
 “ Sane exempla sunt in promptu (says  
 “ Bengélius, § xxvii.) periocharum, quas  
 “ *Graci* præcipue detraxêre.” Amongst  
 other passages he quotes that of St. Luke,  
 before mentioned ; and then adds, “ quare

\* See his Hom. in 1 Cor. xv. 29. and Matth. xxviii.  
 19. quoted by Bengelius, § xxv.

“justa suspicio est idem eos in hoc  
 “Johannis loco admisisse.” It was certainly much more probable that the verse was omitted from injudicious apprehension, than inserted by wilful fraud, as Mr. Oxlee calls it, and unnecessary fraud too, because the doctrine of the Trinity has many proofs in the New Testament without this verse.

VI. To support his own opinion of the controverted verse, Mr. Oxlee has recourse to a *new subject* of the preceding verses, a *new text* of the sixth verse, and a *new version* of the eighth. By the *victory over the world*, he understands not a victory over worldly cares, vanities and temptations, as it is usually understood, but a victory over the “infidel world;”—his text of the sixth verse differs from all editions, that have hitherto appeared, from Erasmus to Griesbach;—and he interprets the eighth verse so as to make



St. John appeal to witnesses without naming them.

If the controverted verse be read with attention to its *context* and to the *general design* of the Epistle, and to its connexion with the Gospel, it will be seen that the verse is an indispensable part of the Epistle, and the absence of the verse will be felt as a defect in the perusal. *The ends* for which Christ came into the world were *to die* for the sins of mankind, and to bear witness to the *truth*. “To  
 “ this end was I born, and for this came  
 “ I into the world, that I should bear  
 “ witness unto the truth.”—(John xviii. 37.) And what was this truth? *That*, for which he suffered death on the cross.  
 “ We have a law, and by our law he  
 “ ought to die, because he made himself  
 “ the Son of God.”—(John xix. 7.) The Divinity, the Incarnation, and the Death



of Christ, are the main subjects of the Epistle and the Gospel of St. John, and of the whole of the New Testament. To these truths the same *witnesses* and *evidences* testify both in the Epistle and the Gospel. That Jesus Christ was the Son of God, is testified by the Father and the Holy Spirit; and they are his joint witnesses in the Gospel as well as in the Epistles. Of his death on the Cross, the same three evidences appear in the Gospel as in the eighth verse. To these evidences of Christ's death, our particular attention is directed by the Evangelist, Ch. xix. 31. — “And he  
 “ that saw, bare record.—Και ὁ ἑωρακώς  
 μεμαρτυρηκε. The ellipsis is supplied by IT in the common Version. It should rather be *these things*: for the reference must have been to all that he saw,—all the circumstances of Christ's death,—not

only the wound in the side, and the blood (ΑΐΜΑ) and the water (ΥΔΩΡ) that issued from his side; but the *expiration* on the Cross (παρεδωκε το ΠΝΕΥΜΑ.) He that saw these things, bare record, “ that “ we might believe,” namely, believe what St. John saw,—that Christ died on the Cross, and that he was really come in the flesh, and not a phantom, as was asserted by some unbelievers in the days of St. John.

These are the evidences of the divinity, incarnation, and death of Christ, and the coincidences between the Epistle and the Gospel of St. John, which we have in the received text of the seventh verse, and in the natural interpretation of the eighth; which are lost both in Griesbach’s mutilated text, and in the innovations of Mr. Oxlee.

VII. The passage of Mr. Oxlee’s Let-

ters to Mr. Nolan, which I have before quoted (p. 54,) I selected for the purpose of contrasting it with the present sentiments of the Bishop of WINCHESTER respecting the controverted verse, which I have the learned Prelate's permission to insert in this Postscript. I had communicated to the Bishop the substance of the preceding Letter, on the passage of the *Symbolum Antiochenum*, &c. to which his Lordship replied: "The passage you quote from the  
 " *Symbolum Antiochenum* is certainly a  
 " very striking one, and adds materially to  
 " that species of evidence in favour of  
 " 1 John v. 7. Your other quotations  
 " and observations also have considerable  
 " weight; and I willingly own, that  
 " upon the whole you have shaken my  
 " former opinion."

To these candid concessions of the Bishop of WINCHESTER, I could add the



opinions of other learned Prelates, that  
 “ the evidences which I have laid before  
 “ you in the preceding Letter, are suffi-  
 “ cient to satisfy any reasonable man,  
 “ that the verse ought not to be thrown  
 “ out of the text ;” and that “ they have  
 “ increased the probabilities, that the  
 “ verse was written by St. John.” But  
 I cannot refuse myself the pleasure of  
 naming two learned Prelates,—my vene-  
 rated and ever honoured Friend, the  
 Bishop of DURHAM, who says, “ When  
 “ Porson was in controversy with Travis,  
 “ I thought differently of the verse, but  
 “ you have convinced me of its authen-  
 “ ticity :” and the Bishop of HEREFORD,  
 whose decided and decisive judgment on  
 such a subject, I am sure, is not influenced  
 by the friendship of more than half a  
 century. “ An accumulation,” says my  
 learned and excellent Friend, “ of pre-

“sumptive, is sometimes more convincing  
 “than paucity of direct evidence. Such  
 “are your citations, appeals, and reason-  
 “ings, that I no more doubt the authen-  
 “ticity of 1 St. John v. 7, than I do the  
 “authenticity of St. John’s Gospel, ch. i.  
 “ver. 1. which even Griesbach could  
 “neither remove nor surmount, although  
 “I believe he would have done both,  
 “had it been possible, consistently with  
 “common honesty. Whatever may have  
 “been the causes which occasioned the  
 “omission of the verse in so many MSS.  
 “the very ample abundance of collateral  
 “circumstances proves, that the verse  
 “MUST have existed in the original text.”

VIII. I must not here omit an important  
 accession to the direct evidence for the  
 verse, which I add on the authority of  
 the present learned Rector of Lincoln  
 College, in Oxford. Having heard it



reported, that a Greek MS. of the New Testament containing the verse had been known to be extant in the Library of Lincoln College, not many years since, and that the Rector of Lincoln had spoken of it in St. Mary's pulpit, I wrote to the learned Rector on the subject, and received the following answer: " Porson's book never shook  
 " my conviction of the authenticity of  
 " the important verse, which has so long  
 " and laudably engaged your indefati-  
 " gable study. The artful and superficial  
 " way in which he treated the interesting  
 " subject, and his unmannerly behaviour  
 " to Mr. Travis, brought me some years  
 " ago into St. Mary's pulpit, with a  
 " sermon upon the disputed text ; which  
 " sermon I have mislaid, and cannot find.  
 " What I said about the MS. that I had  
 " seen, which contained the verse, I



“ cannot accurately state. It was a MS.  
 “ in the College Library, and seen in the  
 “ presence of Dr. Parsons, late Bishop of  
 “ Peterborough ; but on looking for it,  
 “ when I preached the sermon, it was  
 “ not found, nor can it be found at the  
 “ present time.”

IX. In pursuing the subject of the second *Symbolum Antiochenum*, from the meeting of the Council of Antioch, upwards to the origin of the Arian controversy, I have been led to some historical evidence, which, of itself, appears to be demonstrative of the authenticity of our verse ; and at the same time serves to account for the silence of the Fathers of the Nicene Council concerning it. Socrates, in the second book of his Ecclesiastical History (ch.v.) says, that when Alexander, Bishop of Alexandria, discoursing on the doctrine of the Holy Trinity before his

presbyters and other clergy, observed, that there was an *unity in the Trinity*, ARIUS, who was present, thinking that Alexander meant to inculcate the doctrine of Sabellius, maintained opinions the most opposite to Sabellius's doctrine ; and, as Alexander says, in his Letter to the Bishops, endeavoured to subvert the Divinity of THE WORD. “ The novelty of “ his assertions,” says Socrates, “ excited “ many to investigate the doctrine ; and “ a great fire broke out from this small “ spark.” The Emperor Constantine was grieved to hear of this dissension, and feeling it as a personal calamity, wrote to Alexander and Arius : “ I am “ informed, that the origin of the present “ controversy was this :—when you, O “ Alexander, inquired of your presbyters, “ what each of them thought of *a certain*

“ *passage of Scripture\**.” Now, if we consider, that the doctrine of the *unity of the Trinity* was by Arius accused of *Sabellianism*, and that, in order to invalidate it, he endeavoured to subvert the Divinity of THE WORD, it will be evident, that there is *only one passage* of Scripture which corresponds with these several particulars†. There is no other passage but 1 John v. 7, to which Arius could have imputed the opinion of *Sabellius*; no other, which teaches, that *Three are*

\* Ὑπερ τίνος τῶν ἐν νόμῳ γεγραμμένων. ΝΟΜΟΣ in the New Testament is used for the law of Moses, and for the whole of the Old Testament. In the writings of the Fathers, the New Testament is called νόμος εὐαγγελικός and ἀποστολικός.

† The following are some of Arius's assertions concerning the word, as stated by Alexander: Οὐκ αἰεὶ ἦν ὁ τοῦ Θεοῦ ΛΟΓΟΣ—οὔτε δὲ ὁμοῖος κατ' ΟΥΣΙΑΝ τῷ Πατρὶ ἐστίν, οὔτε ἀληθινός καὶ φύσει τοῦ Πατρὸς ΛΟΓΟΣ ἐστίν—ξένος τε καὶ ἀλλοτρίος καὶ ἀπεσχοινισμένος ἐστίν ὁ ΛΟΓΟΣ τῆς τοῦ Θεοῦ ΟΥΣΙΑΣ.



One ; no other, which mentions *the Word*, as one of the Three Persons of the Deity ; no other, which could have given occasion to Arius's denying that *THE WORD* was of the same nature and essence with the Father : I conclude, therefore, that the verse of St. John was *the passage* intended by Constantine, as the ground of the dispute between Alexander and Arius, and the origin of the Arian controversy ; and therefore that it was in the Greek text of the fourth century\*.

\* Whitaker, in his learned work, *the Origin of Arianism Disclosed*, deduces the origin of Arianism from two Jews, Ebion and Cerinthus, (p. 412,) and says, “ it was afterwards transmitted by them to the “ Mahometans, (p. 419,) that the Saracens established “ Mahometanism, and with it established Arianism, “ (p. 377.) Mahomet began a course of Arianism, “ which has since continued in the Christian world.” (p. 389.) Intent on his theory of the alliance between Arianism and Mahometanism, he contends that Ma-

It has been often objected, as a proof of the spuriousness of the verse, that it was not quoted by the Fathers of the Nicene Council. It might, perhaps, be sufficient to answer, that there is *no authentic record* of the debates which passed at that Council. But even if the history of the Council by Gelasius Cyzicenus be credited, the silence of the Fathers respecting the verse, would be no proof of its spuriousness. For if this verse was the ground of the dispute between Alexander and Arius, it could hardly have been quoted by the Council, to settle that dispute. Besides, the consubstantiality of the Three Persons was effectually established by that of the Father and the Son, for which it was sufficient to quote

homet could have the heresy only from the Jews; and though he notices the Council of Nice, says nothing of the disputes of the Christian Church, which preceded it.

the authority of John x. 30. which the Fathers had been accustomed to adduce for that purpose. The quotation, therefore, of the controverted verse at the Council, would have been both unnecessary, and liable to exception.

**THE END OF THE POSTSCRIPT.**





## A P P E N D I X.

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1. Symbolum secundum Antîochenum quarti Seculi;  
idem Latine, Gallice, Anglice redditum.
  2. Uberior Fidei Explanatio Italiani missa.
  3. Symbolum Sirmii editum contra Photinum.
  4. A comparison of every Article of the Symbolum  
Antîochenum, with corresponding passages of  
Scripture.
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I.

SYMBOLUM SECUNDUM ANTIOCHENUM  
QUARTI SECULI.

*Ex Athanasii Opp. T. I. p. 735. ad Bened.*

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Πιστευομεν ακολουθως τη ευαγγελικη και  
αποστολικη παραδοσει, εις ένα Θεον πατερα παν-  
τοκρατορα, τον των όλων δημιουργον τε και ποιητην  
και προνοητην, εξ ου τα παντα. και εις ένα κυριον  
Ιησουν Χριστον, τον υιον αυτου, τον μονογενη θεον\*,  
δι' ου τα παντα, τον γεννηθεντα προ των αιωνων  
εκ του πατρος, θεον εκ θεου, όλον εξ όλου, μονον  
εκ μονου, τελειον εκ τελειου, βασιλεα εκ βασιλεως,  
κυριον απο κυριου, λογον ζωντα, σοφιαν ζωσαν,  
φως αληθινον, οδον, αληθειαν, αναστασιν, ποιμενα,  
θυραν, ατρεπτον τε και αναλλοιωτον της θεοτητος,  
ουσιας τε και βουλης και δυναμεως και δοξης τον  
πατρος απαραλλακτον εικονα. τον πρωτοτοκον πασης

\* Fortasse Θεου.

κτισεως, τον οντα εν αρχη προς τον θεον, λογον Θεον  
 κατα το ειρημενον εν τῷ ευαγγελιῳ, και θεος ην ὁ  
 λογος, δι' ου τα παντα εγενετο, και εν ᾧ τα παντα  
 συνεστηκε, τον ἐπ' ἐσχάτων των ἡμερων κατελθοντα  
 ανωθεν, και γεννηθεντα εκ παρθενου κατα τας γραφας,  
 και ανθρωπον γενομενον, μεσιτην θεου και ανθρωπων,  
 αποστολον τε της πισεως ἡμων, και αρχηγον της  
 ζωης, ως φησιν· ὅτι καταβεβηκα εκ του ουρανου,  
 ουχ ἵνα ποιω το θελημά το εμον, αλλα το θελημα  
 του πεμφαντος με. τον παθοντα ὑπερ ἡμων και  
 ανασαντα τῇ τριτῇ ἡμερα, και ανελθοντα εις ουρανους,  
 και καθεσθεντα εν δεξιᾳ του πατρος, και παλιν  
 ερχομενον μετα δοξης και δυναμεως, κριναι ζωντας  
 και νεκρους. και εις το πνευμα το ἅγιον, το εις παρα-  
 κλησιν, και ἁγιασμον, και τελειωσιν τοις πιστευοισι  
 διδομενον, καθως και ὁ κυριος ἡμων Ιησους Χριστος  
 διεταξατο τοις μαθηταις λεγων, πορευθεντες μαθη-  
 τευσατε παντα τα εθνη, βαπτιζοντες αυτους εις το  
 ονομα του πατρος, και του υἱου, και του ἁγίου  
 πνευματος, δηλονοτι πατρος αληθως πατρος οντος,  
 υἱου δε αληθως υιου οντος, του δε ἁγίου πνευματος

αληθως ἁγίου πνευματος οντος, των ονοματων ουχ  
 ἄπλως ουδε αργως κειμενων, αλλα σημαινοντων  
 ακριβως την οικειαν ἑκαστου των ονομαζομενων  
 ὑποστασιν τε και ταξιν και δοξαν· ως ειναι τη  
 μεν ὑποστασει τρια, τη δε συμφωνια εν. Ταυτην  
 ουν εχοντες την πιστιν, και εξ αρχης και μεχρι  
 τελους εχοντες ενωπιον του θεου και του Χριστου,  
 πασαν ἁρετικην κακοδοξian αναθεματιζομεν. και  
 ει τις παρα την ὑγιη των γραφων ορθην πιστιν  
 διδασκει, λεγων η χρονον, η καιρον, η αιωνα, η  
 ειναι, η γεγονεναι προ του γεννηθηναι τον υιον,  
 αναθεμα εστω. και ει τις λεγει τον υιον κτισμα  
 ὡς εν των κτισματων, η γεννημα ὡς εν των  
 γεννηματων, η ποιημα, ὡι εν των ποιηματων και μη  
 ὡι αι θειαι γραφαι παραδεδωκαν, των προειρημενων  
 εκαστου αφ' \* ἑκαστου· η ει τι αλλο διδασκει, η  
 εναγγелиζεται, παρ' ὃ παρελαβομεν, αναθεμα εστω.  
 ἡμεεις γαρ πασι τοις εκ των θειων γραφων παραδε-  
 δομενοις, ὑπο τε προφητων και αποστολων, αληθινως  
 τε και εμφοβιες και πιστευομεν και ακολουθουμεν.

\* Fortasse εφ' εκαστου, *de unoquoque*.



## SECUNDUM SYMBOLUM ANTIOCHENUM, LATINE REDDITUM.

Credimus juxta Evangelicam et Apostolicam traditionem in unum Deum, Patrem omnipotentem, omnium rerum conditorem et opificem et provisorem, a quo omnia: Et in unum Dominum, Filium ejus, unigenitum ex Deo\*, per quem omnia; genitum ex Patre ante secula, Deum ex Deo, totum ex toto, solum ex solo, perfectum ex perfecto, Regem ex Rege, Dominum ex Domino, Verbum vivens, Sapientiam viventem, veram lucem, viam, veritatem, resurrectionem, pastorem, portam, nec mutationi nec conversioni obnoxium, paternæ Divinitatis, substantiæ, consilii, potestatis et gloriæ in nullo dissimilem imaginem, genitum ante omnem creaturam; qui erat in principio apud Deum; Deum Verbum, ut scriptum est in Evangelio: Et Deus erat Verbum: per quem omnia facta sunt, et in quo omnia consistunt; qui novissimis diebus descendit desuper, natus est ex

\* Ex conjectura redditum.

Virgine, et homo factus est : mediator Dei et hominum, Apostolus fidei nostræ, et auctor vitæ, ut ipse ait, *Descendi de cælo, non ut faciam meam voluntatem, sed voluntatem ejus, qui misit me* : qui passus est pro nobis, et resurrexit tertia die ; et ascendit in cœlum, sedetque ad dexteram Patris ; et iterum venturus est cum gloria et potestate, judicare vivos et mortuos. Et in Spiritum sanctum, qui ad consolationem, et sanctificationem, et ad perfectionem credentibus datur ; sicut et Dominus noster Jesus Christus præcepit discipulis dicens : *Euntes docete omnes gentes baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti* : Patris scilicet vere Patris, et Filii vere Filii, et Spiritus Sancti vere Spiritus Sancti, nominibus non temere aut inutiliter positis, sed accurate propriam singulorum, qui nominantur, hypostasim, ordinem et gloriam significantibus ; adeo ut hypostasi quidem tres sunt, concordia autem unum.

Hanc igitur tenentes fidem, eamque ab initio ad finem usque, in conspectu Dei et Christi, servantes, pravam omnem hæreticam doctrinam anathemate damnamus. Et si quis præter sanam rectamque Scripturarum fidem docuerit, dicens aut tempus aut ævum aut sæculum esse, vel extitisse, priusquam Filius gigneretur, anathema esto. Et si quis dixerit Filium

creaturam, ut unam ex creaturis, genitum, ut unum ex genitis, aut opificium, ut unum ex opificiis, neque singula ut divinæ scripturæ tradiderunt, prout ordine dicta sunt, profiteatur: aut si aliquid docuerit, aut evangelizaverit, præter id quod accepimus, anathema esto. Nos enim omnia, quæ sacris in Scripturis traduntur, tum a Prophetis, tum ab Apostolis, vere ac religiose credimus sectamurque.

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EXTRAIT DE L'HISTOIRE ECCLESIASTIQUE, PAR M. FLEURY. VOL. III.  
An. 341.

Suivant la tradition de l'évangile et des apôtres, nous croyons en un seul Dieu, pere tout puissant, createur de toutes choses. Et en un seul Seigneur J. C. le fils unique de Dieu, par qui tout a été fait : qui a été engendré du pere avant tous les siècles. Dieu de Dieu : tout de tout, seul d'un seul : parfait de parfait : roy de roy, seigneur de seigneur. Verbe vivant, sagesse, vie\*, lumiere veritable : voye, verité, resurrection, pasteur, porte : immuable et inalterable. Image invariable de la divinité, de l'essence, de l'puissance, de la volonté et de la gloire du pere : le premier né de toute creature : qui étoit au commencement en Dieu, verbe Dieu, comme il est dit dans l'évangile : Et le verbe étoit Dieu. Par qui toutes choses ont été faites, et en qui toutes choses subsistent. Qui dans les derniers jours est descendu d'en haut, est né d'une vierge suivant les écritures, et a été fait homme : mediateur de Dieu et des hommes : apôtre de nôtre foi : auteur de la vie.

\* Fleury followed Socrates's reading, σοφίαν, ζωὴν, instead of Athanasius's σοφίαν ζώσαν.

Et un peu après : Nous croyons aussi au S. Esprit qui est donné aux fidèles, pour leur consolation, leur sanctification et leur perfection ; comme N. S. J. C. a ordonné à ses disciples, en disant : Allez, instruisez toutes les nations, et baptisez au nom du Pere et du Fils et du S. Esprit. Il est clair que c'est d'un pere qui est vraiment pere, d'un fils qui est vraiment fils, d'un S. Esprit qui est vraiment S. Esprit. Ce ne sont pas de simples noms donnés en vain : mais ils signifient exactement la subsistance, l'ordre et la gloire propre à chacun de ceux que l'on nomme : ensorte que ce sont trois choses, quant à la subsistance, une quant à la concorde. Et ensuite : Si quelqu'un enseigne qu'il y ait eu un temps ou un siecle avant que le fils de Dieu fust engendré ; qu'il soit anathême. Et si quelqu'un dit, que le fils soit creature comme une des creatures, ou production comme une autre production, et ne se conforme pas à la tradition\* des écritures, qu'il soit anathême.

\* These ambiguous terms, *conform to the tradition of the Scriptures*, are the language of the *Church of Rome*, and not of the *Symbolum Antiochenum*. This Creed condemns every one, who shall profess or teach any of the doctrines recited in it “*not as they are delivered in the Holy Scriptures ;*” or shall teach “*any other [doctrine, or gospel,] than that which we have received,*” that is, received from the Scriptures : for it adds, “*For we believe, and adhere to all things out of the Scriptures delivered to us by the Prophets and Apostles.*” This is a direct anathema against the unwritten and unapostolical religion of Pope Pius's Creed.

## ENGLISH TRANSLATION.

Agreeably to Evangelical and Apostolical tradition, we believe in one God, the Father Almighty, the Creator, Maker, and Governor of the Universe, of whom are all things; and in one Lord, Jesus Christ, his Son, the only begotten of God, by whom are all things; begotten of the Father before the worlds; God of God, All from All, [Totus Deus ex Toto Deo], the Only one from the Only one, the Perfect from the Perfect, King from King, Lord from Lord, the living Word, the living Wisdom, the true Light, the Way, the Truth, the Resurrection, the Shepherd, the Door, the unchangeable and invariable Image of the Father's Godhead, essence and will, and power and glory; born before all Creation; who was in the beginning with God; the Word, who was God, according to what is declared in the Gospel: *And the Word was God*; by whom all things were made, and by whom all things consist; who, in these last days, came down from above, and was born of a Virgin, according to the Scriptures, and was made man; the mediator



between God and men, the Apostle of our faith, the Prince of life, as he says, *I came down from Heaven, not to do my own will, but the will of Him, who sent me* ; who suffered for us, and rose again on the third day, and ascended into Heaven, and sitteth on the right-hand of the Father, and shall come again, with glory and power, to judge the living and the dead.

And [we believe] in the Holy Ghost, who is given to believers for consolation, and sanctification and perfection, according to our Lord, Jesus Christ's direction to his Disciples, saying, *Go ye unto all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost*, the Father being truly a Father, and the Son truly a Son, and the Holy Ghost truly a Holy Ghost ; the names being given not vainly and unmeaningly, but accurately expressing the respective subsistence, order and glory of each of the [Persons] named ; so that they are three in subsistence, and one in consent.

Having, therefore, this faith, and holding it, before God and Christ, from beginning to the end, we anathematize all heretical heterodoxy. And if any one, contrary to the sound and right faith of the Scriptures, shall teach that there ever was a time, or period, or age, before the Son was begotten, let him be anathema ;

and if any one shall say, that the Son is a creature, as one of the creation, or a production, as one of the productions [of nature]; or a work, as one of the works [of nature]; and [shall teach] otherwise than as the Holy Scriptures have delivered each of the aforesaid [doctrines] from each [of its respective Scriptures]; or shall teach any other thing than what we have received, let him be anathema. For, all things out of the Holy Scriptures, which have been delivered to us by the Prophets and Apostles, we believe and follow.

## UBERIOR FIDEI EXPLANATIO,

ITALIAM MISSA AB EPISCOPIS ORIENT. A. D. 345.

*Ex Athanasii Opp. T. I. p. 738, ad Bened.*

Πιστευομεν εις ένα θεον πατερα παντοκρατορα, κτιστην και ποιητην των παντων, εξ ου πασα πατρια εν ουρανῳ και επι γης ονομαζεται. και εις τον μονογενη αυτου υιον, τον κυριον ημων Ιησουν Χριστον, τον προ παντων των αιωνων εκ του πατρος γεννηθεντα, θεον εκ θεου, Φωσ εκ Φωτοσ, δι' ου εγενετο τα παντα, τα εν ουρανοις και τα επι της γης, τα ορατα και τα ακορατα, λογον οντα και σοφian, και δυναμιν, και ζωην, και Φωσ αληθινον· τον επ' εσχατων των ημερων δι' ημασ ενανθρωπησαντα, και γεννηθεντα εκ της αγιασ παρθενου, σταυρωθεντα, και αποθανοντα και ταφεντα, και ανασταντα εκ των νεκρων τη τριτη ημερα και αναληφθεντα εις ουρανον, και καθεσθεντα εκ δεξιων του πατρος, και ερχομενον επι συντελεια του αιωνοσ κριναι ζωντασ και νεκρουσ, και αποδουναι έναστω κατα τα εργα αυτου· ου η βασιλεια ακαταπαυσοσ ουσα διαμενει εις τουσ απειρουσ αιωνασ. καθεζεται γαρ εν δεξια του πατρος, ου μονον εν τῳ αιωνι τουτω, αλλα



και εν τῷ μελλοντι. πιστευομεν και εις το πνευμα το ἅγιον, τουτεστι τον παρακλητον, ὁπερ επαγγειλαμενος τοις αποστολοις μετα την εις ουρανον ανοδον, απεστειλε διδασκαι αυτους και ὑπομνησαι παντα· δι' ου και ἁγιασθησονται αἱ των ειλικρινως εις αυτον πεπιστευκοτων ψυχαι.

Τους δε λεγοντας εξ ουκ οντων τον υἱον, η εξ ἑτερας ὑποστασεως, και μη εκ του θεου, και οτι ην χρονος ποτε, η αιων, οτε μη ην, αλλοτριους οιδεν ἡ καθολικη και ἁγια εκκλησια. ὁμοιως και τους λεγοντας τρεις ειναι θεους, η τον Χριστον μη ειναι θεον, η προ των αιωνων μητε Χριστον μητε υἱον αυτον ειναι θεου, η τον αυτον ειναι πατερα και υἱον, η ἅγιον πνευμα· η αγεννητον υἱον, η οτι ου βουλησει ουδε θελησει εγεννησε ὁ πατηρ τον υἱον, αναθεματιζει ἡ ἁγια και καθολικη εκκλησια.

Ουτε γαρ εξ ουκ οντων τον υἱον λεγειν ασφαλές, επει μηδαμου τουτο των θεοπνευστων γραφων φερεται περι αυτου, ουτε μην εξ ἑτερας τινος ὑποστασεως παρα τον πατερα προυποκειμενης, αλλ' εκ μονου του θεου γνησιως αυτον γεγεννησθαι διοριζομεθα. ἐν γαρ το αγεννητον και αναρχον τον Χριστου πατερα ὁ θειος διδασκει λογος. αλλ' ουδε το, ην ποτε, οτε ουκ ην, εξ αγραφων επισφαλως λεγοντας, χρονικον τι διαστημα προενθυμητεον αυτου, αλλ' η μονον τον αχρονως αυτον γεγεννηκοτα θεον· και χρονοι γαρ

και αιωνες γεγονασι δι' αυτου. ουτε μην συναναρχον και συναγεννητον τῷ πατρι τον υιον ειναι νομιζεον· συναναρχου γαρ και συναγεννητου ουδεις κυριως πατηρ, η υιος λεχθησεται. αλλα τον μεν πατερα μονον αναρχον οντα και αγεννητον γεγεννηκεναι ανεφικτως, και πασιν ακαταληπτως οιδαμεν. τον δε υιον γεγεννησθαι προ αιωνων, και μηκετι ὁμοιως τῷ πατρι αγεννητον ειναι και αυτον, αλλ' αρχην εχειν τον γεννησαντα πατερα· κεγαλη γαρ Χριστου ὁ Θεος.

Ουτε μην τρια ὁμολογουντες πραγματα και τρια προσωπα, του πατρος, και του υιου, και του ἁγιου πνευματος κατα τας γραφας, τρεις δια τουτο τους Θεους ποιουμεν· επειδη τον αυτοτελη και αγεννητον αναρχον τε και αορατον θεον, ἓνα μονον οιδαμεν τον Θεον και πατερα του μονογενους, τον μονον μεν εξ ἑαυτου το ειναι εχοντα, μονον δε τοις αλλοις πασιν αφθονως τουτο χαριζομενον. ουτε μην ενα θεον μονον λεγοντες ειναι τον του κυριου ἡμων Ιησου Χριστου πατερα, τον μονον αγεννητον, δια τουτο αρνουμεθα και τον Χριστον θεον ειναι τῶν αιωνων· ὅποιοι εισιν οἱ απο Παυλου του Σαμοσατεως, ὕστερον αυτον μετα την ενανθρωπησιν εκ προκοπης τεθεοποιησθαι λεγοντες, τῷ την Φυσιν ψιλον ανθρωπον

γεγονεναί. οίδαμεν γὰρ καὶ αὐτὸν, εἰ καὶ ὑποτετακται τῷ πατρὶ καὶ τῷ θεῷ, ἀλλ' ὁμῶς πρὸ αἰῶνων γεννηθεὶς ἐκ τοῦ θεοῦ, θεὸν κατὰ φύσιν τελεῖον εἶναι καὶ ἀληθῆ, καὶ μὴ ἐξ ἀνθρώπων μετὰ ταῦτα θεόν, ἀλλ' ἐκ θεοῦ ἐνανθρώπησαι δι' ἡμᾶς, καὶ μηδεπώποτε ἀπολωλεκοτὰ το εἶναι θεόν\*.

Βδελυσσομεθα δὲ πρὸς τοῦτοις καὶ ἀναθεματιζομεν καὶ τοὺς λόγον μὲν μόνον αὐτὸν ψιλὸν τοῦ θεοῦ καὶ ἀνυπαρκτὸν ἐπιπλαστῶς καλοῦντας, ἐν ἑτέρῳ το εἶναι ἐχόντα, νῦν μὲν, ὥς τὸν προφορικὸν λεγόμενον ὑπὸ τινῶν, νῦν δὲ, ὥς τὸν ἐνδιαθετὸν· Χριστὸν δὲ αὐτὸν, καὶ υἱὸν τοῦ θεοῦ, καὶ μεσιτὴν, καὶ εἰκόνα τοῦ θεοῦ μὴ εἶναι πρὸ αἰῶνων θελόντας. ἀλλ' ἐκ τότε Χριστὸν αὐτὸν γεγονεναί καὶ υἱὸν τοῦ θεοῦ, ἐξ οὗ τὴν ἡμετέραν ἐκ τῆς παρθενου σὰρκα ἀνείληφε, πρὸ τετρακοσίων οὐχ ὅλων ἐτῶν. ἐκ τότε γὰρ τὸν Χριστὸν ἀρχὴν βασιλείας ἐσχηκεναί ἐθελουσί· καὶ τέλος ἐξεῖν αὐτὴν μετὰ τὴν συντελείαν καὶ τὴν κρίσιν.

Τοιοῦτοι δὲ εἰσιν, οἱ ἀπὸ Μαρκελλοῦ καὶ Σκοτεινοῦ τῶν Ἀγκυρογαλατῶν, οἱ τὴν προαιωνιον ὑπάρξιν τοῦ Χριστοῦ, καὶ τὴν θεότητα, καὶ τὴν ἀτελευτήτην αὐτοῦ βασιλείαν ὁμοίως Ἰουδαίοις

\* Sic Socr. θεὸν deest ap. Athanas.



αθετούσιν, ἐπὶ προφασει τοῦ συνιστάσθαι δοκεῖν τῇ μοναρχίᾳ. ἰσμεν γὰρ αὐτὸν ἡμεῖς, οὐχ ἄπλως λόγον προφορικόν, ἢ ἐνδιαθετὸν τοῦ θεοῦ, ἀλλὰ ζῶντα θεὸν λόγον καθ' ἑαυτὸν ὑπάρχοντα, καὶ υἱὸν θεοῦ καὶ Χριστὸν, καὶ οὐ προγνωστικῶς συνόντα καὶ συνδιατριβόντα πρὸ αἰώνων τῷ ἑαυτοῦ πατρὶ, καὶ πρὸς πᾶσαν διακονησάμενον αὐτῷ τὴν δημιουργίαν, εἴτε τῶν ὁρατῶν εἴτε τῶν ἀορατῶν. οὗτος γὰρ ἐστὶ, πρὸς ὃν εἶπεν ὁ πατὴρ, ὅτι, ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν, καὶ καθ' ὁμοίωσιν, ὃ καὶ τοῖς πατριαρχαῖς αὐτοπροσώπος ὁφθεις, δέδωκώς τὸν νόμον, καὶ λαλήσας διὰ τῶν προφητῶν, καὶ τὰ τελευταῖα ἐνανθρώπησας, καὶ τὸν ἑαυτοῦ πατέρα πᾶσιν ἀνθρώποις φανερώσας, καὶ βασιλευὼν εἰς τοὺς ἀτελευτήτους αἰῶνας. οὐδὲν γὰρ πρόσφατον ὁ Χριστὸς προσειλήφεν ἀξίαμα, ἀλλ' ἀνωθεν τελεῖον αὐτὸν, καὶ τῷ πατρὶ κατὰ πάντα ὅμοιον εἶναι πεπιστευκαμέν.

Καὶ τοὺς λεγόντας δὲ τὸν αὐτὸν εἶναι πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα, καθ' ἑνὸς καὶ τοῦ αὐτοῦ πραγματος τε καὶ προσώπου τὰ τρία ὀνόματα ἀσεβῶς ἐκλαμβάνοντας, εἰκοτῶς ἀποκηρύσσομεν τῆς ἐκκλησίας, ὅτι τὸν ἀχωρητὸν καὶ ἀπαθὴ πατέρα, χωρητὸν ἅμα καὶ παθητὸν διὰ τῆς ἐνανθρώπησεως ὑποτιθενται· τοιοῦτοι γὰρ εἰσιν οἱ Πατροπάσσιαναι

μεν παρα Ῥωμαίοις, Σαβελλιανοὶ δὲ καλούμενοι παρ' ἡμῖν. οἶδαμεν γὰρ ἡμεῖς τὸν μὲν ἀποστείλαντα πατέρα, ἐν τῷ οἰκειῷ τῆς ἀναλλοιωτοῦ Θεότητος ἡθεὶ μεμενηκεναι, τὸν δὲ ἀποσταλέντα Χριστὸν τὴν τῆς ἐνανθρωπήσεως οἰκονομίαν πεπληρωκεναι.

Ὅμως δὲ καὶ τοὺς οὐ βούλησται οὐδὲ θελήσῃ γεγεννησθαι τὸν υἱὸν εἰρηκοτὰς ἀνευλαβῶς, ἀναγκὴν δὲ δηλονότι ἀβουλήτον καὶ ἀπροαίρετον περιτεθεικοτὰς τῷ θεῷ, ἵνα ἀκῶν γεννησῇ τὸν υἱόν, δυσσεβέστατους καὶ τῆς ἐκκλησίας ξένους ἐπιγινώσκομεν· ὅτι τε παρα τὰς κοινὰς περὶ θεοῦ ἐννοίας, καὶ δὴ καὶ παρα τὸ βούλημα τῆς θεοπνευστοῦ γραφῆς, τοιαῦτα τετολμηκάσι περὶ αὐτοῦ διορισασθαι. αὐτοκράτορα γὰρ ἡμεῖς τὸν θεὸν καὶ κυρίον αὐτὸν ἑαυτοῦ εἰδοτές, ἔκουσως αὐτὸν καὶ ἐθελοντὴν τὸν υἱὸν γεγεννηκεναι εὐσεβῶς ὑπέληφαμεν. πιστεύοντες δὲ ἐμφοβῶς καὶ τῷ περὶ ἑαυτοῦ λεγόντι, κύριος ἐκτίσε με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ, οὐχ ὁμοίως αὐτὸν τοῖς δι' αὐτοῦ γενομένοις κτισμασὶν ἢ ποιήμασι γεγεννησθαι νοοῦμεν. ἀσεβεῖς γὰρ καὶ τῆς ἐκκλησιαστικῆς πίστεως ἀλλοτρίον, τὸ τὸν κτιστὴν τοῖς δι' αὐτοῦ κεκτισμένοις δημιουργήμασι παραβάλλειν· καὶ τὸν αὐτὸν τῆς γενεσεως τοῖς ἄλλοις τρόπον εἶχειν καὶ αὐτὸν νομίζειν. μόνον γὰρ καὶ μόνως τὸν μονογενῆ υἱὸν γεγεννησθαι γνήσιως τε καὶ ἀληθῶς διδάσκουσιν

ίμας αἱ θείαι γραφαί. Ἄλλ' οὐδε τον υἱον καθ' ἑαυτον εἶναι, ζῆν τε και ὑπαρχεῖν ὁμοίως τῷ πατρι λεγοντες, δια τουτο χωριζομεν αυτον του πατρος, τοπους και διαστηματα τινα μεταξυ της συναφειας αυτων σωματικως επινοουντες. πεπιστευκαμεν γαρ αμεσιτευτως αυτους και αδιαστατως αλληλοις επι-συνηφθαι, και αχωριστους ὑπαρχεῖν ἑαυτων· ολου μεν του πατρος ενστερνισμενου τον υἱον, ὅλου δε του υἱου εξηρτημενου και προσπεφυκοτος τῷ πατρι, και μονου τοις πατρωοις κολποις αναπαυομενον διηνεκως. πιστευοντες ουν εις την παντελειον τριαδα την ἀγιω-τατην, τουτεστιν εις τον πατερα, και εις τον υἱον, και εις το πνευμα το αγιον, και θεον μεν τον πατερα λεγοντες, θεον δε και τον υἱον, ου δυο τουτους θεους, αλλ' ἐν ὁμολογουμεν της θεοτητος αξιωμα, και μιαν ακριβη της βασιλειας την συμφωνιαν· πανταρ-χουντος μεν καθολου παντων, και αυτου του υἱου, μονου του πατρος· του δε υἱου ὑποτεταγμενου τῷ πατρι· εκτος δε αυτου, παντων μετ' αυτον βασιλευ-οντος των δι' αυτου γενομενων, και την του ἀγιου πνευματος χαριν αφθονως τοις ἀγιοις δωρουμενου πατρικῷ βουληματι. οὕτω γαρ τον περι της εις Χριστον μοναρχιας συνιστασθαι λογον παρεδосαν ἡμιν οἱ ἱεροὶ λογοι.

Ταυτα ηναγκασθημεν μετα την εν επιτομη προεκ-



τεθεισαν πιστιν, πλατυτερον επεξεργασασθαι, ου  
κατα περιττην φιλοτιμιαν, αλλ' ινα πασαν την της  
ημετερας υποληψεως αλλοτριαν ανακαθαρωμεν υπο-  
ψιαν, παρα τοις τα καθ' ημας αγνοουσι· και γνωσιν  
οι κατα την δυσιν παντες, ομου μεν της συκοφαντιας  
των ετεροδοξων την αναιδειαν, ομου δε των ανατολικων  
το εκκλησιαστικον εν κυριω φρονημα, μαρτυρουμενον  
αβιαστως υπο των θεοπνευστων γραφων, παρα τοις  
αδιαστροφοις.

## III.

## SYMBOLUM SIRMII EDITUM, A.D. 357.

*Ex Athanasii Opp. T. I. p. 742, ad Bened.*

Πιστευομεν εἰς ἕνα θεον πατερα παντοκρατορα, τον κτιστην και ποιητην των παντων, εξ ου πασα πατρια εν ουρανῳ και επι γης ονομαζεται. και εἰς τον μονογενη αυτου υιον, τον κυριον ημων, Ἰησουν τον Χριστον, τον προ παντων των αιωνων εκ του πατρος γεννηθεντα, θεον εκ Θεου, Φωσ εκ Φωτος, δι ου εγενετο τα παντα, τα τε εν τοις ουρανοις και τα επι της γης, τα ὄρατα και ται αορατα· λογον οντα και σοφίαν, και Φωσ αληθινον, και ζωην· τον επ' εσχατων των ημερων δι' ημας ενανθρωπησαντα, και γεννηθεντα εκ της ἁγίας παρθηνου, και σταυρωθεντα, και αποθανοντα, και ταφεντα, και ανασταντα εκ νεκρων τη τριτη ημερα, και αναληφθεντα εἰς ουρανον, και καθεσθεντα εν δεξιᾳ του πατρος, και ερχομενον επι συντελειᾳ του αιωνος, κριναι ζωντας και νεκρους, και αποδουναι ἑκάστῳ κατὰ τα εργα αυτου· ου ἡ βασιλεια

ακαταπαύστος ουσία, διαμενει εις τους απειρους αιωνας. εσται γαρ καθεζομενος εν δεξια του πατρος, ου μονον εν τῷ αιωνι τουτω, αλλα και εν τῷ μελλοντι. και εις το πνευμα το ἅγιον, τουτεστι τον παρακλητον, ὅπερ επαγγειλαμενος τοις αποστολοις, μετα την εις ουρανους αὐτου ανοδον, αποστειλαι διδασχαι και ὑπομνησαι αὐτους παντα, επεμψε· δι' ου και ἁγιαζονται ἅι των ειλικρινως εις αὐτον πεπιστευκοτων ψυχαι.

I. Τους δε λεγοντας εξ ουκ οντων τον υιον, η εξ ἑτερας ὑποστασεως, και μη εκ του θεου, και ὅτι ην χρονος η αιων, ὅτε ουκ ην, αλλοτριους οιδεν ἡ ἁγια και καθολικη εκκλησια.

II. Παλιν ουν ερουμεν· ει τις τον πατερα και τον υιον δυο λεγει θεους, αναθεμα εστω.

III. Και ει τις λεγων θεον τον Χριστον προ αιωνων υιον του θεου, ὑπουργηκοτα τῷ πατρι εις την των ὁλων δημιουργιαν μη ὁμολογοιη, αναθεμα εστω.

IV. Ει τις τον αγεννητον, η μερος αὐτου εκ Μαρίας λεγειν γεγενησθαι τολμα, αναθεμα εστω.

V. Ει τις κατα προγνωσιν προ Μαρίας λεγει τον υιον ειναι, και μη προ αιωνων εκ του πατρος γεγεννημενον προς τον θεον ειναι, και δι' αὐτου γεγενησθαι τα παντα, αναθεμα εστω.



VI. Εἰ τις τὴν οὐσίαν τοῦ θεοῦ πλατυνεσθαι, ἢ συστελλεσθαι φασκοί, ἀναθεμα ἐστω.

VII. Εἰ τις πλατυνόμενην τὴν οὐσίαν τοῦ θεοῦ, τὸν υἱὸν λεγοί ποιεῖν, ἢ τὸν πλατυσμόν τῆς οὐσίας αὐτοῦ υἱὸν ὀνομαζοί, ἀναθεμα ἐστω.

VIII. Εἰ τις ἐνδιαθετὸν ἢ προφορικὸν λόγον λέγει τὸν υἱὸν τοῦ θεοῦ, ἀναθεμα ἐστω.

IX. Εἰ τις ἀνθρώπον μόνον λέγει τὸν ἐκ Μαρίας υἱόν, ἀναθεμα ἐστω.

X. Εἰ τις θεὸν καὶ ἀνθρώπον τὸν ἐκ Μαρίας λέγων, θεὸν τὸν ἀγεννητὸν οὕτω νοεῖ, ἀναθεμα ἐστω.

XI. Εἰ τις το, ἐγὼ θεὸς πρῶτος, καὶ ἐγὼ μετὰ ταῦτα, καὶ πλὴν ἐμοῦ οὐκ ἐστὶ θεός, ἐπ' ἀναιρεσεὶ εἰδωλῶν καὶ τῶν μὴ ὄντων θεῶν εἰρημένον, ἐπ' ἀναιρεσεὶ τοῦ μονογενούς πρὸ αἰώνων θεοῦ Ἰουδαϊκῶς ἐκλαμβάνοι, ἀναθεμα ἐστω.

XII. Εἰ τις το, ὁ λόγος σαρκὶ ἐγενετο, ἀκούων, τὸν λόγον εἰς σὰρκα μεταβεβλησθαι νομίζοι, ἢ τροπὴν ὑπομεμενηκοτά ἀνείληφεναι τὴν σὰρκα λεγοί, ἀναθεμα ἐστω.

XIII. Εἰ τις τὸν μονογενὴ υἱὸν τοῦ θεοῦ ἐσταυρωμένον ἀκούων, τὴν θεότητα αὐτοῦ φθορὰν, ἢ πάθος, ἢ τροπὴν, ἢ μείωσιν, ἢ ἀναιρεσὶν ὑπομεμενηκεναι λεγοί, ἀναθεμα ἐστω.

XIV. Εἰ τις το, ποιησωμεν ανθρωπον, μη τον πατερα προς τον υιον λεγειν, αλλ' αυτον προς εαυτον λεγοι τον θεον ειρηκεναι, αναθεμα εστω.

XV. Εἰ τις μη τον υιον λεγοι τον Ἀβραάμ ἑωρασθαι, αλλα τον αγεννητον θεον, η μερος αυτου λεγοι, αναθεμα εστω.

XVI. Εἰ τις τῷ Ιακωβ, μη τον υιον ὡς ανθρωπον πεπαλαικεναι, αλλα τον αγεννητον θεον, η μερος αυτου λεγοι, αναθεμα εστω.

XVII. Εἰ τις το, εβρεξε κυριος πυρ παρα κυριου, μη επι του πατρος και του υιου εκλαμβανοι, αλλ' αυτον παρ' εαυτου λεγει βεβρεχεναι, αναθεμα εστω. εβρεξε γαρ κυριος ὁ υιος παρα κυριου του πατρος.

XVIII. Εἰ τις ακουων κυριον του πατερα, και τον υιον κυριον, και κυριον τον πατερα και τον υιον· επει κυριος εκ κυριου, δυο λεγει θεους, αναθεμα εστω. ου γαρ συντασσομεν υιον τῷ πατρι, αλλ' ὑποτεταγμενον τῷ πατρι. ουτε γαρ κατηλθεν επι Σοδομα ανευ βουλης του πατρος, ουτε εβρεξεν αφ' εαυτου, αλλα παρα κυριου, αυθεντουντος δηλαδη του πατρος· ουτε καθηται εκ δεξιων αφ' εαυτου, αλλ' ακουει λεγοντος του πατρος, καθου εκ δεξιων μου.

XIX. Εἰ τις τον πατερα, και τον υιον, και το ἅγιον πνευμα, ἐν προσωπον λεγει, αναθεμα εστω.

XX. Εἰ τις τὸ πνεῦμα τὸ ἅγιον παρακλητὸν λεγὼν, τὸν ἀγεννητὸν λεγοὶ θεόν, ἀναθεμα ἐστω.

XXI. Εἰ τις, ὡς ἐδίδαξεν ἡμᾶς ὁ κυρίος, μὴ ἄλλον λεγοὶ τὸν παρακλητὸν παρὰ τὸν υἱόν· εἰρηκε γὰρ, καὶ ἄλλον παρακλητὸν περιψύει ὑμῖν ὁ πατήρ, ὃν ἐρωτήσω ἐγώ, ἀναθεμα ἐστω.

XXII. Εἰ τις τὸ πνεῦμα τὸ ἅγιον μέρος λεγοὶ τοῦ πατρὸς, ἢ τοῦ υἱοῦ, ἀναθεμα ἐστω.

XXIII. Εἰ τις τὸν πατέρα, καὶ τὸν υἱόν, καὶ τὸ ἅγιον πνεῦμα, τρεῖς λεγοὶ θεοὺς, ἀναθεμα ἐστω.

XXIV. Εἰ τις βούλησται τοῦ θεοῦ, ὡς ἐν τῶν ποιημάτων γεγενῆσθαι λεγοὶ τὸν υἱὸν τοῦ θεοῦ, ἀναθεμα ἐστω.

XXV. Εἰ τις μὴ θελήσαντος τοῦ πατρὸς γεγενῆσθαι λεγοὶ τὸν υἱόν, ἀναθεμα ἐστω. οὐ γὰρ βιάσθεις ὁ πατήρ ὑπὸ ἀναγκῆς φυσικῆς ἀχθεῖς, ὡς οὐκ ἠθέλην, ἐγεννήσεν τὸν υἱόν, ἀλλ' ἀμὰ τε ἠβουλήθη, καὶ ἀχρονῶς καὶ ἀπαθῶς ἐξ ἑαυτοῦ αὐτὸν γεννήσας ἐπέδειξεν.

XXVI. Εἰ τις ἀγεννητὸν καὶ ἀναρχὸν λεγοὶ τὸν υἱόν, ὡς δύο ἀναρχα καὶ δύο ἀγεννητα λεγὼν, καὶ δύο ποίων θεοὺς, ἀναθεμα ἐστω. κεφαλὴ γὰρ, ὃ ἐστὶν ἀρχὴ πάντων, ὁ υἱός, κεφαλὴ δέ, ὃ ἐστὶν ἀρχὴ τοῦ Χριστοῦ, ὁ θεός· οὕτω γὰρ εἰς μίαν ἀναρχὸν τῶν ὅλων ἀρχὴν δι' υἱοῦ εὐσεβῶς τὰ πάντα ἀναγομέν.



XXVII. Και παλιν συνδιακριβουντες του Χριστιανισμού την εννοιαν, λεγομεν, οτι ει τις Χριστον θεον υιον του θεου προαιωνιον οντα, και υπουργηκοτα τω πατρι εις την των ολων δημιουργιαν, μη λεγοι· αλλ' εξ ου εκ Μαρίας εγεννηθη, εκ τοτε και Χριστον και υιον κεκλησθαι, και αρχην ειληφεναι του θεου ειναι, αναθεμα εστω.

## IV.

*A Comparison of every Article of the SYMBOLUM  
ANTÎOCHENUM with corresponding passages  
of Scripture.*

## ΠΙΣΤΕΤΟΜΕΝ ΕΙΣ

ἘΝΑ ΘΕΟΝ	1 Cor. viii. 6.
πατέρα	1 Cor. viii. 6.; xv. 6.
παντοκράτορα	Apoc. ii. 8.
ο των ὅλων δημιουργοντε και ποιητην, και προνοητην	} Heb. xi. 10.
εξ οὗ τα παντα	1 Cor. viii. 6.
ΚΑΙ ΕΙΣ ἘΝΑ ΚΤΡΙΟΝ	} 1 Cor. viii. 6.
ΙΗΣΟΥΝ ΧΡΙΣΤΟΝ	
τον υἱον αὐτου	} John iii. 16; John
τον μονογενη θεον* (f. Θεου)	
δι' οὗ τα παντα	1 Cor. viii. 6.
τον γεννηθεντα προ των	} 1 John i. 1.
αιωνων εκ του πατρος	
	} John xvii. 5.

\* ΜΟΝΟΓΕΝΗ ΘΕΟΥ is an expression not authorised by Scripture. Instead of ΘΕΟΥ we should perhaps read Θεου, *the only begotten of God*, as in John i. 14. *the only begotten of the Father*, μονογενοῦς παρὰ Πατρός. So also in the *Symbolum Ariminense*, (Athanas. Opp. T. I. p. 722. A.) ὁ μονογενὴς τοῦ Θεοῦ.

ΘΕΟΥ ΕΚ ΘΕΟΥ	John i. 1. 14.
ὅλον ΕΞ ὅλου	Col. ii. 9.
ΜΟΝΟΝ ΕΚ ΜΟΝΟΥ*	1 Tim. vi. 15; Jude, 4.
ΤΕΛΕΙΟΝ ΕΚ ΤΕΛΕΙΟΥ	Heb. ii. 10.
ΒΑΣΙΛΕΑ ΕΚ ΒΑΣΙΛΕΩΣ	Apoc. xvii. 14.
ΚΥΡΙΟΝ ΑΠΟ ΚΥΡΙΟΥ	Col. ii. 24.
ΛΟΓΟΝ ΖΩΝΤΑ	1 John i. 1.
ΣΟΦΙΑΝ ΖΩΣΑΝ	1 Cor. i. 24. 30.
ΦΩΣ ΑΛΗΘΙΝΟΝ	John i. 9.
ὁδον	John xiv. 6.
αληθειαν	John xiv. 6.
αναστασιν	John xi. 25.
ποιμενα	John x. 11.
θυραν	John x. 9.
ατρεπτον τε και αναλλοιωτον	} Heb. i. 3; xiii. 8.
της θεοτητος, ουσιας τε και	
βουλης και δυναμεως και δοξης	
του πατρος απαραλλακτον εικονα	} Jam. i. 17.
τον πρωτοτοκον πασης κτι-	
σεως	} Col. 15.
τον οντα εν αρχη προς τον	
θεον	} John i. 1.
Λογον Θεον	
δι' ου τα παντα εγενετο	John i. 1.
	1 Cor. viii. 6; John i. 2.

\* Αληθως υιον τον υιον καλουμεν οτι μονος και μονου και μονως και μονον (ου γαρ και Πατηρ) και ὅλον υἱος και ὅλου, και απ' αρχης, ου ποτε το γιναι υἱος ηργμενος. Chrysost. Orat. xxxiii. p. 321.



ΕΝ ᾧ ΤΑ ΠΑΝΤΑ ΣΥΝΕΣΤΗΚΕ	Col. i. 17.
ΤΟΝ ΕΠ' ΕΣΧΑΤΩΝ ΤΩΝ ἡμερῶν	Heb. i. 2.
ΚΑΤΕΛΘΟΝΤΑ ΑΝΩΘΕΝ	John vi. 38.
ΓΕΝΝΗΘΕΝΤΑ ΕΚ ΠΑΤΡΟΣ	Matt. i. 22, 23.
ΑΝΘΡΩΠΟΥ ΓΕΝΟΜΕΝΟΥ	John i. 14.
ΜΕΣΙΤΗΝ ΘΕΟΥ ΚΑΙ ΑΝΘΡΩΠΟΥ	1 Tim. ii. 5.
ΑΠΟΣΤΟΛΟΝ ΤΗΣ ΠΙΣΤΕΩΣ ἡμῶν	Heb. iii. 1.
ΑΡΧΗΓΟΝ ΤΗΣ ΖΩΗΣ	Acts ii. 15.
ΤΟΝ ΠΑΘΟΝΤΑ ὑπὲρ ἡμῶν	1 Pet. ii. 21.
ΑΝΑΣΤΑΝΤΑ ΤΗ ΤΡΙΤῃ ἡμέρᾳ	1 Cor. xv. 4.
ΑΝΕΛΘΟΝΤΑ ΕΙΣ ΟΥΡΑΝΟΥΣ	Eph. iv. 8, 9, 10.
ΚΑΤΕΣΘΕΝΤΑ ΕΝ ΔΕΞΙΑ ΤΟΥ	} Col. iii. 1.
ΠΑΤΡΟΣ	
ΚΑΙ ΠΑΛΙΝ ΕΡΧΟΜΕΝΟΝ ΜΕΤΑ	} Matt. viii. 38.
ΔΟΞΗΣ ΚΑΙ ΔΥΝΑΜΕΩΣ	
ΚΡΙΝΑΙ ΖΩΝΤΑΣ ΚΑΙ ΝΕΚΡΟΥΣ.	} Luke ix. 26.
ΚΑΙ ΕΙΣ ΤΟ ΠΝΕΥΜΑ	} Acts ix. 31; Rom. xv.
ΤΟ ΑΓΙΟΝ ΤΟ ΕΙΣ ΠΑΡΑΚΛΗΣΙΝ	
ΚΑΙ ΑΓΙΑΣΜΟΝ ΚΑΙ ΤΕΛΕΙΩΣΙΝ ΤΟΙΣ	
ΠΙΣΤΕΥΟΥΣΙΝ ΔΙΔΟΜΕΝΟΝ	
ΚΑΘΩΣ ΚΑΙ ὁ κυριος ἡμῶν Ἰησους	} Matt. xxviii. 19.
ΧΡΙΣΤΟΣ ΔΙΕΤΑΞΑΤΟ ΤΟΙΣ ΜΑΘΗΤΑΙΣ	
ΛΕΓΩΝ, ΠΟΡΕΥΘΕΝΤΕΣ ΜΑΘΗΤΕΥΣΑΤΕ	
ΠΑΝΤΑ ΤΑ ΕΘΝΗ, ΒΑΠΤΙΖΟΝΤΕΣ	
ΑΥΤΟΥΣ ΕΙΣ ΤΟ ΟΝΟΜΑ ΤΟΥ ΠΑΤΡΟΣ	
ΚΑΙ ΤΟΥ ΥΙΟΥ ΚΑΙ ΤΟΥ ἁγίου	
ΠΝΕΥΜΑΤΟΣ	

(δηλώνοτι Πατρος αληθως πα-  
 τρος οντος, Τίου δε αληθως υίου  
 οντος, του δε αγίου Πνευματος  
 αληθως αγίου πνευματος οντος·  
 των ονοματων ουχ απλως ουδε  
 αργως κειμενων, αλλα σημαινον-  
 των οικειαν εκαστου των ονομα-  
 ζομενων υποστασιν τε και ταξιν  
 και δοξαν·)

Heb. v. 5; Matt. iii.  
 17; John xv. 26.

ως ειναι τη μεν υποστασει }  
 τρια, τη δε συμφωνια εν.

1 John v. 7.

THE END.

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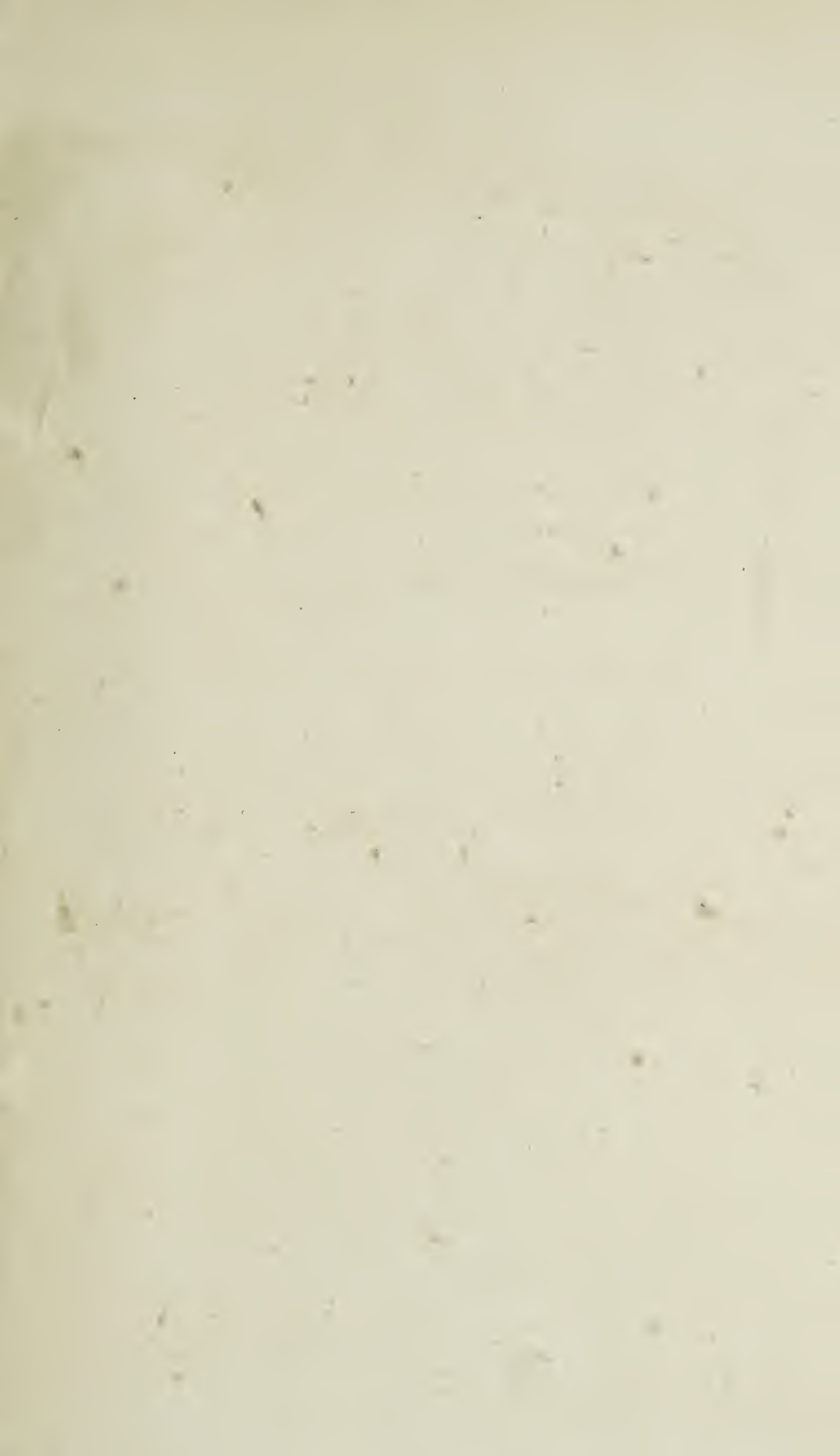
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